



Yours affectionately,
Beriah Green.

SERMONS
AND
OTHER DISCOURSES.
WITH
BRIEF BIOGRAPHICAL HINTS.

BY
BERIAH GREEN

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TO
ALL THE NAMES,
DEAR AND CHERISHED,
WHICH FILIALLY GATHER, AS THEY MAY FIND OPPORTUNITY,
AROUND THE HEARTHSTONE AND TABLE
OF THE

Old Five.

"I LEAVE YOU HERE A LITTLE BOOK
FOR YOU TO LOOK UPON,
THAT YOU MAY SEE YOUR FATHER'S FACT,
WHEN HE IS DEAD AND GONE."

PREFACE.

THIS Volume I certainly should not have published, if I had not thought it worthy of the study of those whose attention it might attract. From the thoughts which it suggests, the illustrations which it furnishes, the conclusions which it commends, I have derived strength, encouragement, refreshment and inspiration. Why may I not hope that it will produce some such effect on others, who may peruse its pages? How large a reward might not thus crown my exertions!

Criticism I neither deprecate nor defy. Why should I? The reader, whoever he may be, will of course dispose of my paragraphs "according to his ability." Why should I object? I offer to address my fellows: why should I shrink from any replies, which they may be disposed to urge? How can I expect that they will weigh my words, if I refuse heedfully to listen to theirs?

Some names I am able to repeat, who will very cordially welcome the appearance of this Volume. They have encouraged me to publish it; and in various ways afforded me sympathy and coöperation. May they derive from the perusal of these pages the influence, which the production of them has exerted on me!

BERIAH GREEN.

WHITESBORO, 1860.

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SERMONS AND DISCOURSES.

I WAS born in New-England; on the lean soil and among the rocks and hills and streams of Connecticut. My infancy and childhood were spent among those who found wakeful industry, well conducted and strict frugality resolutely maintained, requisite to a livelihood. My kindred on all sides and of both sexes were inured to manual labor, to which I was early introduced. They belonged ecclesiastically, without any exception, to the "standing order"—to communities bearing the name of Congregationalists. I was "from my youth up" accustomed to look up to pulpits where an influence decidedly Calvinistic was exerted. About the time, when "I came of age," I sometimes heard preachers who had been trained in the school of Dr. Emmons. They were generally regarded as carrying the doctrines of Calvin to an extreme altogether rigid. I remember that they won my respect and confidence—that I listened to them eagerly and gladly. The name of Samuel Hopkins, I was accustomed to repeat with veneration; and to read the pages which he had published with marked complacency. In preparing for the pulpit, I pursued the course usually

preferred in the religious circle to which I belonged. In college and in the theological seminary, I was earnestly, almost sternly Calvinistic. My career as a preacher, I commenced in New-England; and was surely orthodox enough. As such, I was decided, wide-awake, outspoken. The principles to which I had subscribed, the lessons I had learned, the conclusions I had welcomed, I regarded as full of vitality—as every way and in a high degree of healthful tendency. They were among my thoughts essential to the Christian scheme of instruction and redemption. How could I help insisting on them with frequent and solemn emphasis? When their claims were to be disposed of, I promptly and warmly eschewed any form of compromise, from whatever quarter it might proceed, and for whatever purpose it might be urged. I devoted myself to what I took to be my appropriate work cheerfully, conscientiously and resolutely. Whatever strength I was able, with an ever-wakeful regard to the laws of health, to wield, I earnestly devoted in the study and in the pulpit to the duties of my profession. I took great pains in such methods as to me seemed well-advised to extend my influence and render it effective. To German writers, especially in the sphere of Sacred Literature, I turned an open, longing eye. I was welcomed to the pulpit in one parish and another, and listened to with encouraging attention. I had invitations from various quarters within and without New-England to assume pastoral responsibilities. A place in one and another theological seminary was offered me; a place, which at the instance of the late Charles B. Storrs, I once accepted in the institution over which he presided. His name

I cannot repeat without lingering on it tenderly, gratefully, reverently. Eminently good, wise and strong, he exerted an influence over a wide field of activity equally hallowed, powerful and healthful. How can one remember how great-souled, how heroic he was—remember his clear and vigorous understanding, his pure and warm affections, his large and quick sympathies, his comprehensive, unyielding integrity, his grand magnanimity, his lofty aims, his wide and various activity, his high culture, his commanding bearing—how can one remember what he was and how he exerted himself, without deep and grateful emotion! His friendship I number among the choicest blessings with which my life has been enriched; a friendship which he hallowed with his warm benediction even when the hand of death lay heavy on his vitals. Blessed now and evermore be thy cherished memory, O my brother!

The sermon on Christian Obligation, which stands first in this volume, was published in the *National Preacher* during my connection with the Western Reserve College. It fairly illustrates the position which I then felt impelled to maintain among the highest of human relations. I then sought and expected to find a home—protection, nourishment and repose in the sphere of orthodoxy. I had no reason to complain of the welcome which was there afforded me.

CHRISTIAN OBLIGATIONS.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."—Rom. 14 : 7, 8.

THIS passage contains a comprehensive description of Christian obligation and character. The good man refuses to "live unto himself." In all his designs and movements he feels bound to act "with an eye single" to the glory of the Saviour and the extension of his kingdom.

Thus briefly explained, this passage lays the foundation for the following statement, which it is my present purpose to illustrate and apply: *The friends of the Lord Jesus ought to devote themselves without the slightest hesitation or the least reserve to the single object of strengthening the interests and extending the limits of the Christian Church.* A construction is often put upon the obligations asserted in this statement, which makes them rest easy upon the conscience of the lax professor. This construction may be thus given: We ought *in our hearts* to give up ourselves—all we are and all we have—to the Saviour, with the resolution, *if God requires*, ACTUALLY to make the surrender. Thus many a professed Christian is ready to rejoice that he has fallen upon better times than those in which others have been led to prison and to death. He rejoices, that besides

the demands which his religious profession has upon him, he is permitted to have another department of interest and exertion. After devoting a small portion of his income to the support of Christian institutions at home and abroad, he is happy to think that he may expend his strength in enlarging his possessions—in securing the luxuries and elegancies of life—and in accumulating an inheritance for his children. This is a construction of the Christian's obligations, as mischievous as it is false. It has furnished a pillow on which not a few professed disciples lay their heads in deep slumber, while the perils of perdition thicken around them! They are invited to contemplate their obligations under a very different construction. According to this, they ought *actually* to devote themselves, in the strictest sense of the thrilling terms; they ought ACTUALLY to devote themselves "arm and soul," to the interests of the Church. The meaning of this language I hope to place beyond the reach of misapprehension.

I know a man belonging to the class which is called *indigent*. For the support of his growing family he depends, under God, upon his daily industry. He is a Christian. And when at the missionary meeting he threw a dollar into the treasury of the Lord, he thus explained the grounds on which he proceeded: "All I am, and all I have, I have joyfully devoted to him who redeemed me with his blood. I am under the most sacred obligations *to do what I can* to promote his kingdom. From these obligations I cannot, would not break away. I cannot help then, tasking my ingenuity and urging my powers to the utmost, to furnish my proportion of the means of diffusing far and

wide the sweet influence of Christian truth. What that proportion is, it may help me to determine, to reflect upon the exertions I certainly should make to redeem a child from servitude. Poor as I am, I know full well that by practising the most wakeful industry and the most rigid economy, I should be able, besides supporting my family, to raise a considerable sum every year *for such an object*. And, oh! can I do less to save a *world* weltering in its own blood, from the horrors of eternal death!"

Another man I know, who has a full competence. He also is a Christian. He thinks it not enough to maintain among his fellow-men a reputable profession. "Bought with a price," how can he think himself his own? Whatever he is and has, he resolves shall be sacred to the Saviour. In the general outline and minute details of business he feels himself bound, continually, to act with a direct and honest reference to the welfare of the Church. When he sows, and when he reaps his fields; whenever he goes a journey, and whenever he makes a contract; in the style of his living, and in the education of his children, he is governed in every movement by strong desires to extend the kingdom of the Saviour. For this he "lives." Here is the spring of his activity—the source of his enjoyment.

The other man, you see, is a "wealthy disciple." He is one of the few, who, in despite of the obstacles thrown in the rich man's course, is making progress in the "strait and narrow way." A happy exposition of the principles on which, as a Christian, he feels bound to act, you may find in a short address once made to his collected family. "It is my distinguished

privilege," he said, "to be a Christian. Alas! how few who are held by the same embarrassments, rejoice in the same hopes! May I never for a moment cease to feel the peculiar obligations under which discriminating grace has placed me! What return can I make, as a proper expression of gratitude and love to my gracious Benefactor? I am his, wholly his, his forever. You would not expect, you would not desire, that your father, held by such obligations, would consult his own ease, or your natural propensities. *Your father is a Christian.* He may not live to himself. The large resources which are placed within his reach are sacred to the Saviour. To appropriate them as an inheritance to you would be little less than sacrilege. Know then, that from your father you may expect whatever may contribute to form your character on the Christian model. The best means of mental and moral discipline he will promptly furnish. He will not fail to do his utmost to prepare you to be extensively useful and happy in the stations which may be allotted you. But further than this he cannot go. The Church is required by her Lord to put forth an agonizing effort to save a sinking world. God forbid that I should be wanting to this effort. My time, influence and property I cannot withhold. It is my duty and privilege to bring forward whatever acquisitions I can command, to meet the various claims of my Christian profession." Illustrations such as these may sufficiently explain the obligations asserted in the statement with which this discourse begins.

Of the truth of this statement, strong presumptive evidence may be found in the fact, *that to every professed Christian is furnished in the providence of God a sphere*

of exertion in building up the Church, which demands the highest exercise of all the powers he may possess. A company of firemen with their enginery gather round a house. At different points the smoke already begins to issue through the covering. Here and there the pent-up flame fitfully breaks forth. The proprietor is at a distance—the family are asleep—the neighborhood is unalarmed. These men are trained to the work of contending with the flames—the agency through which they may exert their powers with decision and effect is fully within their reach—a sphere of exertion is open before them, which demands the highest efforts they are able to put forth. Can they doubt for a single moment what they ought to do? Are not their obligations to exert every power clearly written out on the smoking building before them?

Take another case. A surgeon, a physician, and their attendants enter a hospital. Here lies a wretch with a mangled leg, and there another with a broken arm. On that heap of straw lies a poor creature, well-nigh consumed with a burning fever; and at no great distance beyond, a companion in affliction ready to die through mere neglect. Can these men, skilled as they are in the healing art, doubt what they ought to do? Do not the imploring looks, the deep groans, the wasted frames of the sufferers before them urge home their obligations clearly, impressively, powerfully? Will not the sphere of usefulness on which they have entered, constrain them to see and feel that a demand is made for whatever of professional skill and activity they are able to employ?

Contemplate, Christian brethren, the circumstances in which the providence of God has placed you.

Behold a world "lying in wickedness." There, at a distance, wrapped in the gloom of the shadow of death, are unnumbered pagans. Here, near at hand, are young communities, growing settlements, feeble churches, "ready to perish" for the bread of life. Does not every object which you see, and every sound which you hear, urge you to do what you can to save a dying world? Are you qualified to preach the Gospel? Have you received a discipline, intellectual and moral, which has fitted you to explain, apply, and enforce the truths of the Bible? And can you not see and feel that to this work you ought to devote your time and strength, cordially, skilfully, untiringly? How can you indulge in literary leisure, engage in secular employments, toil for the luxuries of life, while those who are "bone of your bone and flesh of your flesh" are sinking by hundreds and thousands to perdition for want of the aid which you are able to assist in furnishing? How can you help feeling called upon as by a thousand voices breaking on your ears in tones of deep distress, to rise up and toil to the utmost of your powers for guilty, bleeding humanity!

Or it may be that you are distinguished for skill and experience in forming the young mind to habits of correct thought and feeling. You are qualified to arrest and fix their attention, to interest and animate their minds; to urge home with warm affections and arousing pungency the healing truths of the Gospel. Extend your view, then, to the "Valley of the Mississippi." Behold the multitudes of youth and children! Here, their education is utterly neglected; there, it is entirely perverted. In one place, they are left to wander in ignorance, and become the prey of some artful

superstition ; in another, the life-blood is poisoned at the fountain by infidelity. And yet these young minds, thus neglected or perverted, are, under God, at no distant day, to give shape to the destinies of this mighty nation ! Can you think of this, and not see a sphere of exertion which loudly and imperiously demands the exercise of all your powers ? Now extend the limits of your field of observation. A world is before you. Unnumbered millions of young immortals stretch out their hands, and by signs of distress which cannot be mistaken, implore assistance. And can you doubt whether you ought to make sacrifices, and submit to self-denial—to task every power of mind and body to afford relief ?

Or, perhaps, you are distinguished by elevated station ; weight of character ; extent of influence. Your name is known, your opinions are quoted, your views are adopted by a large circle. Look upon your right hand and left. Wherever you go do you not behold appalling monuments of hostility to the Son of God ? At the inn, in the stage, on board the steamboat ; in the fashionable circle and the literary club ; in the hall of legislation, and on the seat of justice, do you not often see your Saviour contradicted, opposed, derided ? And can you look on without emotion ? Are not appeals thus sent home to your souls, calling you to stand up in defence of the name and truth of your Redeemer ? Ought you not to put forth prompt, decisive, untiring efforts to purify public sentiment ? Can you hesitate a moment on the question of your obligations ?

Or perhaps you are affluent. Oh ! then, consider the wants of the Church, and the miseries of the world !

Mark the condition of the various institutions around you whose object and tendency are to diffuse the light of life. See by what embarrassments their movements are retarded. Can you look upon their exhausted treasures without feeling your obligations to consecrate your gold and silver to the service of your Lord? Ought you not to lay your accumulated treasures at the foot of the cross—to devote your shining dust to the great work of extending the triumphs of your King?

Whatever, fellow-Christians, may be the stations which you occupy; whatever the means of usefulness you can command; the spheres of Christian effort opened before you clearly and impressively require you to devote all you are and all you have to the single object of building up the Church.

A SECOND argument, to sustain the statement at the beginning of this discourse, *may be found in the design of the probation, by which the Church, considered collectively or individually, is to be trained up for heaven.* As individuals, Christians are to be trained up in the Church, to find their happiness in the service and enjoyment of God. In this, heaven itself consists. There, the disciples of the Saviour behold the glory of their Lord. There, “his servants serve him.” To find in his service the source of eternal blessedness; to find in his presence the fountain of life, our character must be conformed to his. Otherwise his service would disgust us—his presence would torment us. Now, just so far as we are under the control of that benevolence which appropriately expresses itself in exertions to build up the Church, just so far is our character conformed to the Divine. And in whatever

degree we are selfish, in the same degree must we be unable to find our happiness in God. *And nothing but selfishness can lead us to cultivate a field of exertion and maintain a department of interest separate from the kingdom of heaven.* A just estimate of the different objects to which we are related—of the different interests in which we are concerned, would constrain us to regard ourselves in all our plans and movements as entirely subservient to the glory of his name and the advancement of his cause. Practically to regard ourselves in this light is to be *benevolent—is to be like God.* That discipline which is fitted to bring us thus to regard ourselves, is adapted to the design of the probation in which we are placed. *And this discipline is involved in the obligations which bind us to consecrate ourselves without hesitation or reserve as a living sacrifice to God.* Those who yield to these obligations secure this discipline. Its healthful influence reaches their inmost hearts. The plague which was preying on their vitals is staid. Life throbs through all their veins. They “are strong in the Lord.” The image of the Saviour in all its beauty smiles through all their “inner man.” They already enter into the sympathies and breathe the spirit of their brethren in heaven. And when they pass from probationary scenes, they will be prepared to enter into “the joys of their Lord.”

As Christian communities, if they would answer the end of their probation, the churches must devote themselves altogether to the service of Christ. They are here to be trained up in their collective capacity and social interests, for the everlasting employments and joys of the upper world. This can be done only by a discipline which will bring their feelings to flow forth

in the same strain with delightful harmony—all their powers to act in the same direction, in full, unbroken concert. But this precious result can never be produced, while they “look every one upon his own things.” While *to any extent* they allow themselves to pursue selfish designs, harsh discord must interrupt or mar the songs of Zion. Separate interests—private objects, will set brother against brother—discord will rend the Church. Of the truth of these statements, what frightful illustrations may be found on almost every page of our history.

To be prepared for the harmony of heaven, professed Christians must receive the very discipline which an entire consecration to their Saviour’s service affords. Mark the movements and study the character of a Christian community, to which a description like the following may be justly applied. The object which attracts their attention, and engrosses their affections, and calls forth all their active powers, is the extension and prosperity of Zion. Every man, woman, and child in this community, keeps his eye upon this object, as the end of his existence. To advance the common design, they all seek and find, each his proper place, the sphere best suited to his own talents and means of usefulness. Whatever of intellectual vigor, of mental acquisition, of impressive eloquence—whatever weight of authority, extent of influence, amount of property—whatever sagacity, skill, and energy they may possess, they bring directly and unceasingly to bear upon the great enterprise in which they are engaged. From this they never turn their eyes—never withdraw their hands. Now tell me, is not this community acting under an influence which

binds them together as by golden bonds? Must they not see eye to eye? Must not heart mingle with heart? Will they not bow, as by a common impulse, before the throne of the Messiah? Will not the same desires move their hearts?—the same songs flow from their lips? Will not the same living peace pervade every heart—soothe every bosom—smile upon every countenance? And when you look upon this community, you cannot help recognizing the image of heaven. They are prepared, *as a body*, when they reach the presence of their King, to fall each into his appropriate place and act in concert in fulfilling his sovereign will. They have secured the very discipline which the holy employments and joys of the upper world demand.

A THIRD argument, sustaining the same position, may be found *in the conditions on which we are required to lay hold of the benefits offered in the Gospel*. Consider, brethren, the import and bearing of the following piercing words, from the Saviour's lips. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not up his cross and followeth after me, is not worthy of me. He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it." Strong language! And yet not too strong to describe the conditions on which the benefits of redeeming mercy may be secured. The glory of your King, the extension of his sway, the fulfilment of his designs, you are to prefer to the dearest earthly gratification—to the highest worldly interest. The ties which bind you to the *nearest relative*—your hold on life itself, you must break asunder, if the interests of the kingdom of heaven demand the

effort. Wherever you may go, you must bear around a cross, prepared at any time to "be lifted up upon it." Nor can you think these hard conditions on which to receive the offer of eternal life till you forget the atoning agonies which broke the heart of our great High-priest.

Now it was a leading object of the Saviour to be the "light of the world." To this object his labors and sufferings were directed. The balm of life he would offer to a bleeding world. It is his sovereign will, that to all the human family infected "with the plague of the heart," his healing power should be proclaimed. His gracious heart is set upon bringing all nations under the shadow of his throne. Whoever, then, loves the Son of God more than every other object will feel himself constrained at all times and in every thing to act with simple reference to the prosperity of his kingdom. This reference will give shape to every plan, and force to every movement. Is he engaged "in business"? He will see that its claims and tendencies do not interfere with his obligations to the Saviour. Whatever goes to diminish his influence as a Christian, he will promptly avoid. The means requisite to enlighten his understanding, to keep his conscience wakeful and tender—to bring his heart under the full control of Christian motives, he will not fail at any expense of time and strength to employ. Whenever the question arises—and such questions will arise—whether he shall lay out his resources in gratifying taste, in humoring appetite, in pampering passion, in feeding avarice in himself and children, or in efforts to build up the Church, he will not long hesitate. He will not forget the cross which his profession requires

him to bear. How can he toil for the elegancies and luxuries of life; gratify the demands of ambition or cupidity; or divide his substance among worldly-minded heirs; and still be complying with the conditions on which the smiles of Messiah are dispensed?

In this connection, it may be proper to repeat another declaration of the Saviour. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Whoever will examine this declaration in the connection to which it belongs, will see that it involves a clear exposition of the terms of Christian discipleship. Along with this statement it may be well to contemplate the practical application of the general principle it contains, which the Saviour himself has given us. A young man of fair morals and amiable spirit once presented to him the inquiry, "What shall I do, that I may inherit eternal life?" Our Lord first directed his attention to the obligations which grew out of the relations he sustained to his fellow-men. Upon this, the young man assured him that to these obligations he had ever paid a practical regard. The amiable aspect of his character attracted the Saviour's love; and he immediately called his attention to the great principles on which Christian character is formed, and on which Christian hopes may be justly cherished. Hitherto only the relations which man sustains to man had been brought to view. The principle, just alluded to, then was presented in a form modified by these relations. "Go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come take up thy cross and follow me." With the condition of salvation, implied in this direction, the youth refused to comply.

He clung to his wealth at the expense of his soul. If he must devote himself entirely to the cause of benevolence or make shipwreck of his hope of heaven, his hope of heaven, though with many tears, he was prepared to relinquish.

What think ye, Christian brethren, of this practical exposition of the conditions, on which you are to be admitted to the fountain of life? Say not that its application was peculiar to the poor young man to whom it was first applied. You cannot help seeing, that the exposition just covers the ground furnished by the abstract principle already quoted. The principle, then, with its exposition, *belongs to you*—belongs to every professed Christian. Take home, then, to your inmost thoughts the condition on which the life of your souls is suspended.

What, friends of the Lord Jesus, will you do with your wealth, your talents, your influence? Will you live merely or chiefly to promote your own private interests? Will you extend your possessions for the sake of exulting in affluence? Will you increase your influence for the sake of bending your fellow-men to your designs? Will you seek an exalted station for the sake of enjoying the pomp of place? Ah! brethren, this you may not do without drawing down the curse of Jesus Christ. If you would have his smiles, you must yield up your souls to the control of that charity which brought him from the bosom of blessedness to the agonies of crucifixion. You must live for the single purpose of doing good. Whatever strength you have you must freely expend in urging forward the triumphal chariot of the Messiah.

In this connection, the last injunction which fell

from the Mediator's lips well deserves attention. "Go ye into all the world, and preach the Gospel to every creature." The obligations of this command reach every professed Christian. It may be said that they direct their binding influence especially to *Christian ministers*. It may be so. What then? Are not their Christian brethren held by the same solemn bonds to furnish the ministers of Christ with whatever means are requisite to enable them to offer the "bread of life" to the famishing nations? "Who goeth a warfare at his own charges?" The great work of gathering the human family around the cross lies fully before every friend of Jesus. In this work he is bound by the authority of God to engage with a zeal and resolution proportioned to the magnitude of the task imposed upon him. Remember, then, Christian brethren, that your "field is the world." A frightful majority of the human family are shrouded in gloom, palpable as the darkness which once oppressed Egypt. It is yours to offer them the "light of life." While you linger, myriads fall to rise no more. With your utmost efforts, a multitude "which no man can number" will miserably perish before your hands can reach them. With every breath you draw, they are sinking by thousands into the abyss! Your Saviour bids you haste to their relief—to snatch them from ruin, "as brands from the burning." If they die through your neglect, you must answer for their blood! What, then, ought you to do? To stand unmoved amid the ruins of the world! With the censer in your hand, will you refuse to rush in "between the living and the dead," to contend with "the plague" which is every moment sweeping thousands to an untimely grave? And for

what? That you may be at ease? That you may heap up golden dust? That you may attract the gaze of admiration? That you may crush your children with the weight of an inheritance? And will you sell "the souls for which Christ died," for such trifles as these? This you cannot do without casting off your allegiance to Christ and breaking the ties which bind you to his throne.

A FOURTH argument adapted to convince professed Christians that they ought thus unreservedly to consecrate themselves to the service of the Church, *may be found in THE EXAMPLE OF THE BEST MEN, who have risen up from time to time to bless mankind.* The example of the man *Christ Jesus* shines with peculiar lustre. Oh! let us keep our eyes upon it! He came into the world to place the Church on a foundation which could not be shaken. Now trace his course, from the manger to the cross—from the cross to the mediatorial throne. How is every footstep marked, every movement distinguished by entire consecration to the kingdom of heaven! How did the most vehement desires for the immortal happiness of man move his soul! With what ardor did his affections cleave to this object! How studiously and skilfully did he improve every opportunity and employ every agency, which might promote his design! When did he shun an effort, however expensive; decline self-denial, however trying; shrink from sacrifices, however great, which the glory of God and the "saving health of nations" required? Surely not when in solitary places he poured out his soul in prayer at midnight! or when "he went about doing good!" or when he "endured the contradiction of sinners!" or when he lay prostrate

in agony at his Father's feet in the garden! or when he meekly bore the taunts and jeers and buffetings of his accusers in the judgment hall! or when in agonies unutterable, he "gave up the ghost" upon the cross! "Hereby perceive we the love of God, because he laid down his life for us; AND WE OUGHT TO LAY DOWN OUR LIVES FOR THE BRETHREN."

And what shall we say of the example which the primitive churches set? Observe with what devotedness they cling to the heavenly cause. Their time, substance, influence are sacred to the Saviour. "Of one heart they have all things common." Whatever the common interest demands, each in his proper place is forward to supply. They "take joyfully the spoiling of their goods;" they welcome the prison, embrace the stake, when their Christian profession requires the sacrifice. Are these *your own brethren*? Trace their shining course; and answer the inquiry.

Read the history of the Apostle to the Gentiles. How he breathes the spirit of Christian heroism. Now he encounters the perils of the deep, and now the dangers of the wilderness. He welcomes heat and cold, hunger and thirst in his sacred work. He shakes the lean hand of poverty—meets the frowning face of opposition. He breaks through every embarrassment, and rises above every obstacle. "*One thing he does.*" And to this one thing all he is and has is cordially devoted. "Brethren," you may hear him say, "*be followers of me.*"

And what shall we say of the course of our missionary brethren, who are carrying the lamp of truth to the "dark places of the earth"? Were they to keep back aught "that they possess," should we be slow to expose in pointed terms their delinquency? We re-

quire them "to know nothing save Jesus Christ and him crucified"—to live merely to extend the triumphs of the cross. But say, brethren, are they held by obligations from which *you are free*? Were they bought with richer blood—with severer agonies than you? Was higher grace displayed in the means employed to bring them to the Saviour's feet—to raise them to the hope of heaven, than has been bestowed on you? Do they need a more rugged discipline than you to wean them from the world—to fix their hearts upon an enduring treasure? Do not you live under the same government? Are you not bound by the same laws? Let such inquiries receive an honest answer. You cannot help seeing that you ought, in your own proper sphere, to be as much devoted to the kingdom of heaven, as the most laborious and self-denied missionary.

The truth of all this some of your brethren engaged in secular as well as sacred employments, have already welcomed. Their daily business they have learned to transact with an "eye single to the glory of God." They push forward their designs with promptness and energy, merely to be able to do good. These men may be found all along on the declivity from the heights of affluence to the vale of poverty. The Lord increase them a hundred-fold!

Now, what is *Christian example*, however modified, and wherever presented, *but human obligation*, embodied in a living and attractive form? Behold the form! Can you resist charms so divine? Can you refuse to imbibe a spirit so heavenly? How can you refuse to tread in the foot-prints of those, who "through faith and patience inherit the promises"?

I see a heavenly vision. "The ransomed of the Lord," each in his appropriate place, gather around the "Captain of their salvation." None is wanting—none reluctant. Behold the "sacramental host of God's elect!" One object engrosses their attention; one spirit animates their bosoms; one enterprise calls forth their collective powers. "The one thing they do" is to support the throne and extend the kingdom of their Messiah. To accomplish this, they glory in labors, sacrifices, tribulations. They task every power to fulfil the will of the Majesty by whose behest they are awed and controlled. As it is his will, so it is their steadfast purpose, to bring *a world* in subjection to his feet. Thus, they welcome the condition on which his smiles are bestowed. Thus, they are receiving the very discipline by which they may be prepared to join the heavenly hosts. Thus they are breaking the chains in which a world has long been held; and lo! the shout of emancipated myriads, "like the voice of many waters," shakes the pillars of the universe!

The foregoing train of thought involves a *test by which professed Christians may try their own character*. Let each of us, dear brethren, seriously weigh the inquiry, Do I belong to that happy number to whom the apostle applies the graphical description, "None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's"? This, clearly, is a description of *Christian character*. Am I, then, a *Christian*? Is it the great end of all my designs, plans, and exertions, to glorify the Saviour and build up his cause? Do I *rejoice* to live and toil for an object so

dear to God? Or do I regard the prosperity of Zion only as an object of *secondary* importance? Do I meet the expenses which are requisite to support Christian institutions at home and abroad, reluctantly and grudgingly? Am I more anxious to enjoy the privileges of the Gospel *cheaply*, than to derive from them the highest benefit? When called to incur expense and sacrifices for the sake of advancing the Redeemer's kingdom, am I apt to be cold, impatient, peevish? Am I prone to wish that the friends of God and man, in their efforts to "spread the Gospel," would act on plans less comprehensive and expensive? Am I often tempted to suspect the purity of their motives? to misinterpret their language? and misrepresent their conduct? Do I often cagerly and loudly complain of the burdens which my Christian profession imposes on me? Do I sometimes detect in myself sentiments of regret that I *ever joined* the Christian standard? Ah! brethren, these, and such as these, are serious questions, and deserve a serious answer. They bear directly on the soundness of our religious character. They point to the ground on which multiplied *decent professors* betray the rottenness of their hearts. It is high time for us to urge home upon our souls with searching hand the inquiry whether we are living to God or to ourselves. The apathy and selfishness of thousands in the Church have already occasioned the endless ruin of unnumbered millions! Long ago, had professed Christians, as a body, yielded to the obligations by which their Lord had bound them—long ago had the "earth been filled with his glory!" Never will his grace and power be universally known, till the Church more generally and accurately answers to the description of character given

at the commencement of this discourse. Let those who would not in the final day be required to answer for the blood of their brethren, look well to this matter. Wo to the false disciple, who, in spite of obligations as sacred as the authority of God, lives to himself—lives for any other object than the prosperity of Zion! He may have his frames—his joys and sorrows; his fears and hopes; and after all miserably perish. Who then is he, who while he lays his soul at the feet of Jesus Christ for salvation, is ready to devote himself a living sacrifice to His service? He is the man who, in the day of retribution, shall be welcomed to the “joy of his Lord.” Be ours the blessedness of, and full participation in, his labors and rewards!

The pulpit of the College chapel, according to the laws of the institution, belonged to the theological professors. It was mine to occupy once every Sabbath. Four of the sermons which I delivered there, were published within the covers of the same pamphlet. The occasion on which they were offered to the public, is thus described in the preface :

“During the first term of the present year, a discussion arose in the regular disputations of the College, on the points which separate the patrons of the American Colonization Society from the advocates of immediate emancipation. In the course of the discussion, I was not a little alarmed, not to say shocked with the ground, which was assumed to maintain the doctrine and defend the designs of this Society. *Expediency in opposition to naked rectitude*, was plead for, as a basis to which plans and exertions in behalf of the colored Americans should be adjusted. Apologies were made for the present race of slaveholders, under pretence that the evils beneath which they are placed, and from which, it is said, they long to break away, *were entailed upon them*. But it was especially insisted on, that against the colored American, a *prejudice*, arising from his complexion, was universally cherished, as effective and invincible, as a *constitutional tendency*, which must forever exclude him from the affectionate regard, and withhold from him the rights and privileges of his white neighbors. Those who claimed to be free from this prejudice, it was alleged, could hardly be regarded as sincere. And yet confessedly affected with this deep-rooted prejudice—nay, yielding to its giant power, and adapting their

plans to the satisfying of its exorbitant demands, the Colonization Society, it was contended, ought to have the credit of forming a just estimation of the character and prospects of Africo-Americans, and of devising wise and happy methods for elevating their condition, and promoting their interests! Positions like these, and taken for any purpose, I could not, as a preacher of the Gospel, regard with indifference. They appeared to me to be *elementary errors*, subversive of the first principles of Christian truth. Official fidelity, especially an affectionate regard for the highest interests of my beloved charge, seemed to me to demand most serious and earnest endeavors to expose the noxious tendencies, and counteract the deadly influence of such doctrines as I have just alluded to. Enough has now been said, to explain, briefly and generally, the immediate occasion of the following discourses.

“No sooner had I commenced the course of instruction, given in the following pages, than marked and painful indications were apparent, that some of my hearers were deeply displeased. The various forms in which this displeasure broke out, I ought not, in this place, to be expected fully to describe. I was urged to desist immediately; and threatened with the loss of a part of my audience, if I did not give some assurance, that I would forthwith abandon the position I had taken. Any such assurance, I clearly saw and deeply felt, could be nothing less than treason to my Lord—an abandonment of the post to which his authority had called me. To ask it, I could not but regard as arrogance—arrogance which would thrust a man upon the throne of God—arrogance which always grows and thrives as it is yielded to and humored. As I pro-

ceeded with the trains of thoughts, now presented to the public, I found myself charged with the crime of refusing to preach the Gospel, and offering philosophy and politics in the place of its healthful doctrines! Souls, just ready to enter the kingdom of heaven, I had rudely beaten back! Upon the hearts of the disciples of the Saviour, I had inflicted wounds, deep and numerous!

“These charges, I have had occasion to know, were not confined to my proper hearers. From different points of the Western Reserve, the alarm has travelled forth, that the College-pulpit has been desecrated—has been made, on the holy Sabbath, a place for philosophical discussion and political wrangling. Nay, I have too much reason to believe, that measures were devised and urged, by some who seemed to think they ought to have the control of the College-pulpit, which, had they not been unexpectedly defeated by the Saviour’s hand, would have constrained me, UNQUESTIONED and UNHEARD, to defile my conscience or leave my station.”

The discussion thus alluded to was animated and protracted. It awakened in the College and all abroad in the community around us a deep and lively interest. In disposing of the claims of enslaved humanity, various positions were assumed both by the students and by their fellows around them. These were assailed on the one hand and defended on the other in our mutual intercourse with each other, publicly and privately, with a great deal of zeal and considerable ability. Occupants of the pulpit and prominent members of the churches were to a wide extent active in the contro-

versy. My fellow-preachers, generally, I had all along regarded with warm sympathy and strong confidence. But the ground, which in greatly multiplied instances they now assumed, surprised, startled, alarmed me. I had understood them to maintain, decisively and strenuously, the *unity of the human race*; the inalienable right of every child of Adam to "life, liberty and the" unembarrassed "pursuit of happiness;" the universal authority of the Golden Rule; the essential sinfulness of assailing any of those prerogatives, with which the Creator had armed mankind—of course the wickedness of slavery, in which an attempt is deliberately and persistently made to reduce personality to property—that of one sin as well of another, the guilty are bound at once to repent; that only in so doing, can they escape penal inflictions; that the will of God, thus expressed, is the only source of safety amidst whatever embarrassments and dangers we may be exposed to; and that on these and kindred statements under all their natural aspects, and in all their fit applications, we cannot too earnestly insist. The bearing of these significant particulars on American slavery I could not help seeing, was direct and powerful. They imperatively demanded its immediate abolition.

And yet those, who as prominent figures within the sphere of its influence were generally regarded as the fit representatives of the prevalent Christianity, promptly and stoutly denied that American slavery was necessarily in conflict with its high-born principles and characteristic demands. While insisting for theological purposes on the unity of the human race, they resisted the claims of the negro to their fraternal regards. The absurd and malignant prejudices almost univer-

sally cherished among professed Christians as well as elsewhere, the tallest ecclesiastics were forward to excuse if not to justify. They denied that Christianity could be expected to elevate such outcasts to the enjoyment of *human* prerogatives and privileges. They were excluded generally from literary and theological schools. In religious assemblies a place was assigned them, adapted to depress their feelings and discourage their hopes. I once adverted to this matter in the presence of a distinguished theological professor from the neighborhood of Boston. He offered to justify the aversion and contempt with which the white man spurned his colored fellows, on the ground that all this was "*natural*"! If so, I reminded him, that it must be *universal*, alike prevalent at all times and in all places. And yet Homer pronounces the highest eulogy on the Ethiopians, in assuring us that Jupiter and his court repaired from time to time to Ethiopia to partake of the hospitality there offered. Herodotus describes the same people as "the greatest and most beautiful of men." Judge Jeremy declares, after a long residence in the West-Indies, and a careful observation of the scenes there exhibited, and the tastes and tendencies there manifested, that complexion apart from slavery was no more than size an obstruction in the way of any of the intimacies, into which men may enter with each other in the various relations of life. Wherever, moreover, white people have been reduced to slavery, they have been subjected to the same insults and injuries as *negro* slavery involves. History assures us, that their continental oppressors affected to doubt whether their Saxon slaves "had souls"—were human! Such suggestions I urged on the reverend presence,

who, theological professor though he was, attempted to justify the aversion and contempt, to which our colored fellows are every where in this country exposed, on the ground that it was in accordance with an ordinance of nature. Nor did any of his priestly fellows, who witnessed or took part in the discussion express a syllable of dissent. The only reply which was offered, reached me in the form of the report, that the reverend professor pronounced me "*insane*." And yet, if I had suggested a doubt of the unity of the human race, how soon and how solemnly would he not have held me up to suspicion, as affected with infidel tendencies!—Of course, it was pronounced as eagerly and peremptorily in the pulpit as on the exchange, or in the hall of legislation, or even in the bar-room or brothel, ill-advised and mischievous, for any of us to assert and defend the inalienable rights of our enslaved fellows. We should thus become a disturbing force—a dangerous element amidst our gravest relations. We should thus assail the peace of the Church and the stability of the republic. We might not justify ourselves in any such attempt, by appealing to the Sovereign Will—to the Divine Authority. In theological discussions within or without the pulpit, we were quite at liberty to magnify and exalt the Legislative Soul "to our heart's content." We could hardly be too broad or emphatic in our declarations. In the *abstract*, we could hardly assign to the will of God a control over all things too universal or absolute. But in the sphere of the *practical*, we must bow to the supremacy of *expediency*. Here we must do what *in principle* may be "wrong," that *practical* evil might be avoided, or *practical* good might be secured! Otherwise, we laid ourselves open to the

harshest imputations and exposed ourselves and others to the heaviest embarrassments. We must be held responsible for all the frightful consequences which might grow out of our adhering, word-wise and deed-wise, to naked rectitude in all its various demands and natural applications!

A large number of the students at the Western Reserve College were in deep sympathy with the preachers around, who assumed the position thus described. In the public disputations, which were provided for by the laws of the institution, they insisted on excusing slavery and justifying negro-hate on the dogmas to which so many clergymen gave the sanction of their names and the support of their pulpits. The attitude, they thus assumed, seemed to me to be greatly revolting—inconsistent with a manly character and effective usefulness. As responsible for the influence of the pulpit, around which they were expected from Sabbath to Sabbath to assemble, I felt impelled to examine somewhat freely the conclusions, on which in our public disputations they so stoutly insisted. Hence the four Sermons, to which I have already alluded. In thus addressing those, who had been committed to my charge, I found myself exposed to the suspicion and reproach, described in the paragraphs which I have ventured to quote from the preface to the four Sermons. The first of these, as a specimen of the series, I take the liberty to insert here, that my readers may anew survey the ground in controversy between me and my opponents. Let them judge whether wisdom and fidelity did not imperatively require me to occupy and cultivate it.

“Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me : and if thou take forth the precious from the vile, thou shalt be as my mouth : let them return unto thee ; but return not thou unto them.”—JEREMIAH 15 : 19.

IN this language, we have a clear intimation of the posture which Jeremiah had taken, before this oracle of Jehovah fell upon his ear and reached his heart. Disheartened with ill success, he had abandoned his sacred work. He withdrew from the ungrateful multitude. “He sat alone ;” and gave himself up to deep despondency, while bitter complaints fell from his lips. Even his confidence in God began to forsake him. In the anguish of his spirit, he came near to reproaching* Jehovah for want of fidelity in fulfilling his engagements. Thus affected, “the word of the Lord” calmed his agitated bosom and silenced his complaining tongue. “If thou return”—cease from despondency and complaint, and engage with cheerfulness, and zeal, and hope in thine appropriate work—“then will I bring thee again”—restore thee to the high responsibilities and sacred privileges of the prophetic office—“and thou shalt stand before me”—be my minister. “And if thou take forth the precious from the vile”—if in thy sacred work, thou shalt accurately and clearly discriminate between good men and bad men—between right and wrong—“thou shalt be as my mouth”—speak with divine authority ; “let them return to thee”—their consciences shall bear witness to the truth and weight of thine instructions, and to the integrity and benevolence of thy character ; “but return not thou

* See verse 18.

unto them"—thou shalt not adopt their principles, cherish their spirit, pursue the objects to which they are devoted.

The text, thus explained, furnishes ground for the following statement, which it is the object of this discourse to illustrate and apply: *Those philanthropists, who adjust their exertions to remove moral evils—in other words, to reform men—to an accurate discrimination between right and wrong, have good reason to expect success.*

The doctrine is sometimes advanced in elevated places and on high authority, that it is not wise to act upon the conclusions, to which the most compact train of sound metaphysical argument would conduct us. Intelligent men, we are told, keep their eyes open upon the wide distinction between what is right and what is practicable.* Your views may, indeed, be in the strict-

* As a specimen of the language which is often heard on this subject, take the following extract from the report of a select committee of the Ohio Legislature, in the winter of 1832.* After admitting that the obstacles to be encountered in "so elevating the moral and social condition of the blacks in Ohio, that they would be received into society on terms of equality, and would by common consent be admitted to a participation of political privileges," lay in "the *strong and unconquerable feeling* of the society in which we live," and in the "situation of the enslaved Africans in a large portion of this republic," the committee, through Mr. Worthington, proceed to say: "*Whether this feeling be right or wrong, reasonable or unreasonable, it is not the province of this committee to inquire; that is a question for the abstract philosopher and metaphysician!*" "*The duty of the committee, then, is confined to what is practicable in legislation, and conducive to the general welfare of the community.*" We commend the whole report to the careful attention of all who wish to know what shallow thinking, and pitiful quibbling, and unprincipled measures may wear the guise and assume the name of *political wisdom*. A white man, who can read it without blushing for his own color, may well be suspected of having

* See *Observer and Telegraph* for Feb. 2, 1832.

est accordance with truth. But in your exertions to do good, beware of acting on a plan, which has nothing better to recommend it than its full conformity to sound reasoning and correct views. Skilful counselors will assure you, that by attempting too much, you will fail to accomplish the little, which might otherwise be practicable.

In opposition to such views, the truth of the position which lies at the foundation of this discourse may be sustained—

I. *By a reference to facts.*

In different ages of the world, men have stood up, who regarded the iniquity which prevailed around them with deep abhorrence. Their heart-felt concern for the glory of God, and the welfare of the human family, constrained them to attempt something to succor and save a bleeding world. They have been honored with the reputation of reformers. But for these strong props, the world would have fallen long ago into a heap of ruins.—At the head of these stood *Moses*, and especially, and far above them all, *JESUS CHRIST*. Principles they laid down, and precepts they published, which covered the whole ground of human relations and human interests. These interests were to be defended and these relations sustained, by enforcing those precepts and maintaining those principles, in cases endlessly varied and indefinitely multiplied. To

already done violence to his conscience. In promoting the welfare of the community, to which he belongs, a legislator, forsooth, has nothing to do with the right or the wrong of the general feeling, to which he may adjust his measures! Alas! we have already had too much such *wise* legislation! “Practicable,” indeed it may be; just as it is practicable for bad men in high places to stab the vitals of their country!

all these cases, they did not themselves attempt, specifically and particularly, to apply their own principles and precepts. This work was left, in part, to be accomplished by their coadjutors and successors.* Pious kings and holy prophets carried forward the work, begun by the Hebrew legislator, of expanding and applying the maxims and injunctions of the Mosaic institutions. To the faithful hands of apostles, and reformers, and missionaries, moreover, was committed in many instances, the delightful and honorable work of fully expounding and specifically applying the peculiarities of the Gospel.

Let us now mark some of the points, in which different reformers have labored to remove moral evils, which prevailed around them.—During their residence

* Why do the advocates of the American Colonization Society seek the proofs and analogies, by which they try to defend the designs of that institution amidst the rubbish of the dark ages and dark regions? Instead of discussing the merits of this Society amidst the light, which the principles of the Bible are from age to age, with ever increasing effulgence, pouring upon the relations and duties of the human family, they insist upon carrying forward their investigations, drawing their conclusions, and arranging their plans amidst the obscurity, and mist, and gloom of "the times of" former "ignorance." Whence this love of darkness? "Who ever doubted," cries Rev. Mr. Danforth, General Agent for the American Colonization Society, (see 5th letter,) "the criminality of divorce for slight causes? Yet Moses *suffered* it for the hardness of their hearts!" A reviewer in the *Christian Spectator* (1830, p. 473) transports us to the feet of the *Emperor of China*, the *Autocrat of Russia*, and the *Sultan of Turkey* to find analogies to justify "domestic slavery!"

How are the Southern slaveholders and men-stealers—who are as nearly akin to each other as twin brothers—to be enlightened respecting the obligations which the Gospel imposes on them? Discussion they will not endure. The universal cry of their apologists is "hush, hush." Keep silence. You will exasperate our dear friends at the South. Better let our colored brethren perish, than disturb the be-

in Egypt, the Hebrews, it seems, became addicted to idolatry. Moved and governed by divine authority, Moses undertook to subject them to the influence of a pure theocracy. The foundation, on which he rested his proceedings, deserves particular attention. He adjusted his plans and conformed his movements to an accurate discrimination between right and wrong.

Without making the least allowance for their prejudices, he required them at once and forever to renounce idolatry. Whatever form it might assume, and under whatever complexion it might appear, they were required to regard it with unmingled abhorrence and stern, determined opposition. If they yielded to the force of old prejudices and former habits, the indulgence was dearly purchased. To worship the cherished objects, which they had once revered was a capital offence. And he was blessed of God, and honored by men, who threw the first stone! Who will venture to affirm,

loved prejudices of their masters. Why, in 1820, Jeremiah Evarts wrote an editorial article in the *Panoplist*, occasioned by the "Missouri Question"—a question, the discussion of which in the national legislature, brought thousands of good men to their knees at the mercy-seat, and the decision of which clothed the land with mourning—which gave great offence to the Southern slaveholders. He had the mortification of learning, that his "*Speculations having special reference to a law of Virginia, were the occasion of arresting the walls of a church, built by free negroes, in Charleston, S. C.*" (See *Pan.* 1820, pp. 482, 491.) No wonder the magnanimous apologists of such "hard-hearted" men should think them well disposed of, when brought into close companionship with the "Sultan of Turkey," and the "Autocrat of Russia." We have no objection to such a classification. Whether we ought, and God will, "wink at" the wilful ignorance, and stubborn prejudice, and hoary guilt of those "*who build their houses by unrighteousness and their chambers by wrong; who use their neighbor's service without wages, and give him not for his work,*"* is a very different point.

* Jeremiah 22 : 13.

that Moses attempted too much, by adjusting his economy to views strictly correct, of the relations which the Hebrews sustained to Jehovah? His institutions were based on the purest metaphysics; but were they not as practical as they were philosophical and divine? They were full of the most powerful and salutary tendencies. While in the face of popular prejudice and general habits, they vindicated the rights of God, they were adapted to promote in the most effectual manner and in the highest degree the interests of mankind. And glorious results crowned the exertions of the great Hebrew lawgiver.

The Jews, when the apostle Paul became a Christian minister, cherished against the Gentiles a prejudice as deeply rooted as it was injurious. This prejudice formed a cord of caste fearfully strong. It had been maintained for ages. It was strengthened and fortified by some of the most vigorous sentiments of the depraved heart. It was nourished by pride and patriotism. It was sanctified by the religious views which they held. It moved every fibre of their hearts, and modified every element of their character. When any of the Jews joined the Christian standard, this prejudice still clung to them, with a force and tenacity worthy of a constitutional tendency. They were disposed to hold their Gentile brethren at arm's-end, and to extort from them a respectful acknowledgment of Jewish superiority. So powerful was this feeling, that on some occasions, it threatened to sweep away the strongest barriers which opposed its progress.* *Apostles* allowed themselves to be swayed by its influence.

* Gal. 2 : 14.

This cord of caste Paul regarded with stern abhorrence and unyielding opposition. It was adapted to check the progress of Christianity, as the *religion of man—of the world*. It was fitted to break the happiest community, which it might invade, into parties; and to bring brethren into harsh collision and fierce conflict with each other. It was a rope twisted in hell, and fitted to strangle the Church. In his efforts to remove this moral evil, mark the course which Paul pursued. The methods which he took were solicitously, accurately, fully adjusted to the natural relations which all men sustain to each other. When, in this matter, he saw the rights of his Gentile brethren invaded, he promptly stood up in their defence. Whoever the aggressor might be, a powerful hand crippled him. Even Peter, when he bent before the gust of popular prejudice, was publicly exposed and sternly rebuked by the intrepid Apostle to the Gentiles. And what advocate of human rights has the world ever seen, who was more successful in his exertions to reform mankind?

One of the most formidable obstacles, which the modern Christian missionary has to encounter, is found in the same prejudice, a prejudice which breaks up large communities into petty clans, and confines their kind regards to the circle to which they belong. The wall, which separates these castes from each other, generation after generation, has for ages been laboring, with ever-watchful zeal and untiring industry, to raise to a higher point and fortify with increased strength. It has been pronounced a thousand times an impregnable barrier. But the missionary of the cross dares to believe that the weapons of his warfare are mighty through God, to the destruction of every strong hold.

He sees in the prejudice, which divides men into various clans, pride and selfishness in their foulest forms. He sees in it an invasion of the dearest rights of mankind. While they hate each other, he knows they cannot unite in adoration at the feet of their common Lord—cannot now, cannot *ever* mingle their hearts in the song of redemption. This prejudice, therefore, he regards with unrelenting hostility. Under every form he resists it. While he pursues it, *extermination* is his avowed object. Accurate and comprehensive views of human relations and human rights are the foundation of his plans; the standard to which his exertions are carefully adjusted and fully conformed. The Bramin and the Sooder must consent to sit at a common table and to greet each other with fraternal love, before they can be admitted to a place in the family of Jesus. And the success which has rewarded the missionary enterprise has been highly encouraging.

What good have *they* done, who, in their professed exertions to reform mankind, have humored their wicked prejudices? Who was brought to repentance by the lectures of the ancient philosopher? While he encouraged the besotted multitude to cling to their idols, what impression did his more elevated views of the divinity make upon their minds? Those scenes of obscenity and cruelty in which they freely mingled at the Pagan temples, and which he durst not expose and denounce, must immediately and effectually blot from their memories the lessons of wisdom which he might have taught. The supple Jesuit, too; what human heart was ever yet cheated out of its cherished lusts by his boasted arts? When was the god of this world bereaved of a single subject by the intrigue and

cunning of his professed opposers? Jesuitical sophistry has sometimes brought men to exchange one set of idols for another; to alter the modes and complexion of their crimes; but never heartily to renounce a single sin or sincerely practise a single virtue. The prejudices which it has humored, it has left to prey upon the heart they had infested. It has left men as dead in sin and as much exposed to hell, as it found them.

II. *The doctrine on which we are dwelling, may be sustained by a reference to the natural tendencies of things.*

1. Those, who adjust their exertions to reform mankind to an accurate discrimination between right and wrong, *have a standard by which moral evil may be easily and certainly detected and exposed.* Without such a standard, the task to be attempted by the reformer, cannot be defined. Of the work before him he can form no just idea. His efforts, however well intended, and however strenuous, must be at best random and fruitless. Nay, acting in the dark, he may injure the cause, he is anxious to promote. He may set up what is commonly called *expediency*, as a standard to which his views of duty and his benevolent exertions shall be conformed. In what does this consist? *In adjusting our plans and movements to the circumstances, in which we may think ourselves placed.* But our knowledge of our circumstances must be very limited—must be exceedingly vague and imperfect. To multiplied beings above us and around us, we sustain interesting relations. We belong to a system of things infinitely complicated and extensive. Of remote bearings and ultimate tendencies, how little can we know! A single action may give birth to stupendous events, which lie far beyond the limits of our vision. With the little

circle of objects which are directly around us, our acquaintance is slight and partial; what can we pretend to know of the objects, to which we are related, which are concealed in the dark recesses of eternity and immensity! Apart from the revealed will of God, what can we pretend to know about expediency?

With our petty views of expediency, we proceed to create a standard. Before we can adjust a plan or modify a movement by our standard, it can hardly fail to undergo some important change. The moment our views of the objects around us, become more definite and comprehensive, our standard must be reduced to conformity with our increased knowledge. Every new ray of light, which falls upon our minds, may alter our rule of conduct. It is liable to constant, everlasting variation. Before you can adjust your scales, the weights have changed their value! What is such a standard good for? It may deceive, perplex, embarrass; a better end it cannot subserve.

In his efforts to remove moral evils, on the ground of expediency, moreover, the reformer may have to encounter a multitude of standards. Among those, for whose benefit he labors, he will hardly find two, who have the same views of their interests and relations. Their notions of expediency will be as various as their views of the objects they contemplate. Amidst a thousand various and clashing rules, to what substantial results can he hope himself to arrive or to conduct others? Who will be convinced by his reasoning, impelled by his arguments, or moved by his appeals? What is true by *his* standard, may be false by another's; what is wrong by his standard, may be right by another's; what, according to his standard, may be

promotive of human happiness, may be prejudicial to it, according to another's. Without a better standard, he cannot even bring men to recognize the evils which he would persuade them to abandon!

A standard must be found, by which moral evil may be detected and exposed, or nothing can be done in the work of reformation. An angel's spear must be had, whose touch will reduce the toad to his proper shape, though it should start up a devil! Such a standard *he* has, who in his efforts to remove moral evil, makes an accurate discrimination between right and wrong, the basis of his plans and exertions. He has only to compare human conduct with Heaven's revealed will—with the law of God, to ascertain its proper tendencies and natural bearings. In the light of this comparison, he may easily illustrate its true complexion and just desert. The task to be performed lies fully in his view. To those, who are around him, he explain his design with definiteness and precision. The force of his arguments and the point of his appeals, referable as they are to a standard, generally understood and commonly acknowledged—immutable as it is authoritative, will be perceived and felt. He may justly hope to convince the understanding, rouse the conscience, subdue the heart.

2. *The natural tendencies of the human constitution greatly favor their designs*, who in their efforts to remove moral evils, adjust their plans and exertions to an accurate discrimination between right and wrong. The maxim, so often repeated, and of such high authority with many, is based on truth, and full of good sense—*If you would bring him to renounce his errors and abandon his sins, you must take man as he is.* Some

shallow thinkers, I know, misunderstand and pervert it. In their mouths, and with their application, it is not only deprived of its proper weight and worth, but becomes a string of empty words, which would disgrace the lips of a fool. If we would take man as he is, they tell us, that we must adjust our exertions for his benefit to his *moral character*. We must not offend his taste; we must not disturb his prejudices; we must not rouse his passions; we must not alarm his fears; we must not embarrass him in his chosen pursuits! We must evince a profound acquaintance with his nature, by curing him of propensities, which have mingled with his life-blood; by breaking up habits, which have twined themselves around his heart-strings, *by flattering and caressing him!* We must deprive the starving lion of his prey by stroking his mane! Nay, more, we must draw the devil into ambush; and overcome him, not with the "sword of the Spirit," but with cunning and intrigue—by humoring prejudice and flattering vice; by weapons, forged in hell, ages before the creation of mankind. But just so far as we accommodate our designs and movements to human depravity, we lend our influence to make it more audacious. Under such a discipline, it must thrive fearfully; mocking the petty expedients and defying the puny checks, which in this way, we may think of opposing to its progress. *To take man as he is, in any such sense, is to leave him worse than you found him!*

In man, "*as he is,*" two things are united: the *constitution* which God gave to him, and the *character* which he has acquired. Both belong to the science of human nature. Both must be carefully studied, if we would form an acquaintance with mankind. Upon both must

the eye be kept open, if we would make well-directed and successful efforts to correct the erring and reclaim the guilty. *The original tendencies of the human constitution must be brought to bear with all their natural force upon the cherished prejudices and beloved habits of man's acquired character.* To purify and elevate the latter, our plans and exertions must be adjusted to the former. The tendencies of the human constitution are directly opposed to the tendencies of man's acquired character; hence, the war, which ravages and desolates the unsanctified bosom. Hence the fierce conflict, which lacerates rebellious spirits on the earth and in hell. Every ray of light which falls upon the human understanding, makes its decisions against transgression of the law of God more peremptory and authoritative. Every just appeal, which is directed to the conscience, awakens it to new life, increased vigor, quickened sensibility. Every glance, which the eye of pity may cast upon the heart, makes it bleed and moan afresh. The framework of human nature, formed on the model of the divine law, cannot fail, when enlightened by celestial truth, to employ its original susceptibilities and powers, in direct, determined, ceaseless opposition to iniquity. In his efforts to reform mankind, the philanthropist may bring all these powers and susceptibilities into full and active subserviency to his design. He has only to adjust his exertions to an accurate discrimination between right and wrong, and human nature, from the most retired recesses of the soul, will rush forth to his assistance. The impulse of its affections, the cheering of its voice, the vigor of its hand, it will promptly, nay, eagerly afford him. With arguments, drawn fresh from the inspired volume, he may ply the *understand*

ing. If presented in a clear light, just form, and natural complexion, their force will be felt and acknowledged. The understanding will yield assent to the conclusions, which they naturally support. *It will utter its voice in unqualified, pointed condemnation of wickedness.*—The standard of obligation, set up in God's revealed word, he may bring to bear upon the *conscience*.—If fairly presented and faithfully applied, conscience will not fail to respond to it. The guilty bosom will be wrung with remorse—will be tortured with anticipated pangs of eternal damnation. He may direct his appeals to the *heart*, forlorn and desolate, bleeding at every pore with self-inflicted wounds. He may charge home upon it the guilt and folly of forsaking “the Fountain of living waters,” and of repairing to empty broken cisterns, to quench its raging thirst; of refusing to give its love and confidence to God, the Father, Saviour, Sanctifier, and fastening its affections and fixing its hopes on mere shining bubbles. To a perverse choice, to misplaced affections, to unwarranted reliances he may point, as the fountain of the dark, turbid, bitter waters which overflow the soul. And to every syllable he utters, the oppressed, bereaved heart will mournfully respond: *truth, truth!* It will feel that it is wedded to a monster, whose fascinations are deadly to present peace and future joy. *It will groan for deliverance.* Here are powerful auxiliaries, in the very constitution of the transgressor, which in efforts to reclaim and save him, may be employed with the happiest effect. Never was a sinner brought to repentance without such assistance. Never was such assistance welcomed and employed without substantial benefit. The philanthropist who adjusts his benevolent exertions to the immut-

able standard of obligation, set up in the law of God, and *he only*, can avail himself of aid, so appropriate and powerful.

3. So is this philanthropist sustained and cheered and encouraged in his *exertions by the providence and promises of God*.—In the arrangements of his providence, God has connected with evil-doing fearful consequences. Even in this world, iniquity brings forth deadly fruit. Of this the entire history of the human race is heart-breaking proof and mournful illustration. Fix your eye, as a single point which deserves attention, on the effects which follow *the loathsome crime of slaveholding*. What is domestic life where this crime prevails? Its sweetest charities and dearest joys are blighted. How can they live and flourish amidst misrule and insubordination, suspicion and jealousy, inflamed passions and incessant strife? The bonds of wedded life, how rudely are they broken! The enslaved husband sees his wife daily exposed to the violence and pollution of unbridled lust and unchecked licentiousness! And what confidence can his mistress repose in the fidelity of his master? It is no wonder that filial obedience, and gratitude, and confidence refuse to live in the young heart, whose wayward propensities and guilty passions are gratified and pampered. How terrible, moreover, are the apprehensions which torture the bosom of the master, that the slave will one day rise and fearfully assert his rights! That black, sinewy arm, who can stand before it, when once lifted up in vengeance? And what sort of vengeance it may be expected to inflict, such scenes as clothed Southampton in mourning, teach him, with a definiteness and emphasis, which makes his whole frame tremble. Every occurrence, favorable to insurrection, spreads

terror and dismay far and wide. The most cruel and disgraceful measures are resorted to, to prevent the anticipated horrors of servile war. The authority and skill of legislators, who cling to their vices, and "glory in their shame," are employed to conceal beyond the reach of discovery, the key of knowledge. Fines and stripes, contempt, disgrace and violence are the prescribed reward of the philanthropist, who should dare to conduct a ray of light to the eye of the slave. The most anxious, and painful, and disgraceful efforts are employed to keep a knowledge of his rights from reaching his mind. The colored freedman is subject to gross contempt and shocking abuse, to depress him, if possible, below the slaves, that a comparison of his state with theirs, may not awaken them to discontent.* A philanthropist, at the distance of a thousand miles, single-handed, decried, derided, opposed, cannot plead the cause of the oppressed negro, on the broad basis of eternal justice or eternal mercy, without making governors tremble in their chairs, and legislators quake in the senate-chamber. In the arrangements of providence, the slaveholder finds his monstrous guilt in wresting away the rights of the helpless and unprotected, a deep source of wretchedness. He feels, that in a contest with the victim of his cupidity and lust, "not a single attribute of God can take side with him."† In the adjustments of His providence, he sees that He has burnt into the front of his offending the brand of reprobation. The philanthropist, then, who would lend his influence to break the chain which binds and cripples the scarred

* See the debate on Mr. Brodnax's resolution, in the Virginia Legislature.

† Jefferson.

limbs of the slave, may well follow the leadings of God's holy providence. By this I mean, that he may well use his best endeavors, to open the eyes of the infatuated slaveholders on the tremendous perils which are gathering around them. He may well address and thus augment their fears. He may well urge them, as they value their own safety, to remove their hand from the throat of their unoffending victims, whom desperation is awakening to courage, and rousing to vengeance. He may well admonish them that they are digging their own graves, training up their own executioners. He may surround the tiger, while sucking the blood of his victim, with appalling fires! Around slaveholders he may throw, in terrific array, those dangers with which the providence of God is manifestly threatening them. He may thus hope to contribute something to bring these worse than Pharaohs* "to let the people go." And as these arrangements of providence are adjusted to an accurate discrimination between right and wrong, so, if he would secure their powerful influence in aid of the work of reformation, must his plans and exertions be.

With such plans and exertions, he is fully entitled to the cheering influence of the *divine promises*. He may justly appropriate to himself the gracious assurance, by which the Saviour quickened the zeal, strengthened the faith, and animated the hopes of his disciples in their labors of love, just as he went up to the mediatorial throne. In the declaration, "Lo! I am with you" in your efforts to spread the Gospel, the Lord Jesus has furnished us with ground, equally broad and substantial, on which we may expect his aid, in every

* Stuart's *Hebrew Study*, vol. ii. p. 175.

enterprise, which is adapted and designed *to bring men under the controlling influence of Christian principles*. Just in proportion as Christian principles extend their influence, the Gospel is obeyed. In every instance in which we labor to remove moral evils, under any form, we labor to extend the sway of Christian truth, and may expect the smiles of Jesus Christ. If iniquity in every form, is opposed to the progress of the Gospel, then the Saviour not only binds us by his authority, but also encourages us by his promises, to resist and exterminate iniquity in every form. And what is this but to lend the sanction of his authority, and the support of his promises to those philanthropists, who, in their efforts to reform mankind, adjust their exertions to an accurate discrimination between right and wrong?

Fix your eyes on the despondent prophet to whom the language of my text was addressed. His heart is cold, his hands are heavy. His official work he regards as a hopeless enterprise. He stops in the midst of his course, and has not courage to take another step. But what saith Jehovah? Up! cease your complaints. Return to your appropriate labors. Be not afraid of wicked men. "Take forth the precious from the vile." Your message shall be clothed with divine authority; your language shall have the weight of words fresh from the lips of God. Results, the most substantial and beneficent, shall follow your exertions. Those who act upon the plan prescribed to the prophet, are justly entitled to the promises, by which he was cheered. *And the grand peculiarity of this plan was a full and practical regard to the distinction between right and wrong.*

The Saviour does not hesitate to employ the strongest language, to incite his people to undertake in extend-

ing the sway of Christian principles, enterprises the most difficult and arduous. "If ye abide in me, and my words abide in you, ye *shall ask what you will*, and it shall be done unto you." Mark the condition on which the assurance rests, "If my words abide in you"—if you maintain cordially, fully, faithfully the principles of the Gospel—adhere in your labors for the benefit of mankind to the broad distinction, made by the finger of God, between right and wrong, there is no work of benevolence which you may not attempt with hope and courage. As among "the words" of the Saviour, he fully develops and clearly illustrates the immutable principles of rectitude, so, to appropriate to themselves the encouragement to well-doing, which the Saviour offers, his people must act upon these principles. In proportion as they do so, he warrants them to hope for success in their benevolent designs. It must not for a moment be forgotten, that the Holy Spirit is the patron of truth and righteousness. In proportion as our spirit and movements are conformed to the principles of rectitude, may we expect *his powerful assistance* in our benevolent exertions. With such a helper, not a moral evil disgraces and afflicts the earth, which we may not hope to subdue and remove.

Let those, then, who would by their exertions reform and bless mankind, receive instruction from the principle, expanded and sustained in this discourse. Let them beware of depending on merely human authority for the maxims, on which their plans may be modelled, and by which their movements may be modified and controlled. All such maxims, they will find, are alike shallow, worthless and mischievous. They are fitted to deceive, and mislead, and cripple the genuine philanthropist.

Let him look far above those *petty views of expediency*,* which superficial thinkers so boldly propose, so stoutly maintain. He may well turn away with fixed aversion from their arrogance and folly. Blind leaders, they will certainly conduct their followers, blind as themselves, "to the ditch." Let him dare to stand erect, and act upon the plan which *God* has devised and proposed. Apply, I would say, *faithfully apply* the standard which he has set up, in detecting and exposing the moral evils, which you are anxious to remove. Keep your eyes fully open on the original tendencies of human nature. Enlist them, as you easily may, in the cause to which you are devoted. Upon the understandings, consciences and hearts of wicked men, pour the piercing light of heavenly truth. Hold before their faces the record of their crimes. Urge upon them the

* In the *New-York Observer*—and in how many other papers I know not—Rev. Mr. Danforth, General Agent for the American Colonization Society, makes the following statements: "Whatever appearance of force and conclusiveness there may be in a course of *a priori* reasoning on abstract principles, (supposing the principles admitted on both sides,) we must, after all, when the removal of great practical difficulties, and the improvement of great masses of people, are in question, come down to matters of fact, and shape our measures so as to accomplish, as soon as possible, *what appears to us the greatest good*. The particular way is a matter of some controversy. Some think we should exclude all *expediency* when treating the subject of slavery, and planting ourselves on the doctrine of eternal abstract right, do duty and risk consequences." This position, the reverend gentleman attempts to prove is untenable by showing that slaveholding may be suffered on some such grounds as make *war and adultery tolerable*.

What have we here? "*Admitted abstract principles*," held up in opposition "*to matters of fact*." Will he tell us what such principles are? *What are they but a comprehensive description of whole classes of well-arranged facts?*

Where is the doctrine of "eternal abstract right" to be found, on

hateful nature and damning tendency of their cherished sins, till their understandings shall condemn them, and their consciences upbraid them, and their hearts sicken within them. Thus constrain them, in spite of their passions and prejudices, to take the side of truth and righteousness against themselves—to be co-workers with you to reform and save them. Cherish, moreover, a deep and lively confidence in the promises of God. Lean on the arm which he stretches out to sustain and guide you. Maintain, with unyielding decision, the attitude which he requires you to assume. While you “take forth the precious from the vile,”

which we may “plant ourselves”? Is it not *in the law of God*? And does Mr. D. think of removing from their position those who stand up here, on eternal rock—rock as stable as the throne of the Almighty!

Let him preach such doctrine to the Southern slaves. Let him teach these oppressed and outraged men “*to accomplish as soon as possible what appears to them the greatest good.*” And when, if they should think it “*expedient*” so to do, as possibly they might, they fire the houses and cut the throats of their relentless tyrants, let him sneer at those who “*raise a hue and cry about rights, rights!*” Let him in his sacerdotal robes tell the negroes, as they plunge headlong into the stream of blood, which at his bidding they have set aflowing: Never mind the doctrine of abstract eternal right! Do, *as fast as possible*, what appears to you the greatest good. Heed not the words of those who cry, “Wrongs! Wrongs!” You have “great practical difficulties to remove.” “Great masses of people” are to be disposed of. You must “after all” that is said about rights, “come down to matters of fact,” and shape your measures so as to accomplish, as soon as possible, what appears *to you* the greatest good. *Do what you think is expedient, and all shall be well!*

Were I a slaveholder, I should much prefer to have the most offensive “*incendiary*” paper ever complained of at the South, “put into the heads” of my slaves, to seeing them digest such abominable sophistry as this. Truly, if Messrs. Everett and Bacon have read this precious letter, they cannot but “*know that there are such things as hard words and soft arguments.*”

cherish the expectation that your words will strike the ears and souls of men, like the "voice of God." Look for the smiles of your Saviour, while you labor to extend and diffuse the influence of Christian principles. Remember that the Holy Spirit is the unfailing and almighty patron of truth and righteousness; and go forward in your beneficent career, expecting his cheering and sustaining influences.

Those who make the maxim, so impressively described in my text, the basis of their benevolent exertions may well be animated with high hopes of large success. Few in number they may be. Formidable difficulties may now seem to embarrass them. Huge obstacles may now threaten to oppose their progress. Their designs may be misunderstood; their language misinterpreted; their conduct misrepresented. They may be vilified, slandered, persecuted. The hissing, clamor, tumult of the maddened multitude, they may, for a season, be called to encounter. "Men of high degree," may join with the thoughtless rabble in deriding, threatening, and opposing them. But such things they should not permit to "move them." *"They that be for them, are more than they which be against them. God is on their side;"* "and how many," to adopt the quaint but pointed appeal of Matthew Henry, "shall He be reckoned for?" They may rely upon his providence; they may confide in his promises; they may lean upon his Holy Spirit. *Man, too, yes, man* is on their side; not as the creature of prejudice and passion, *but as the workmanship of God*, as endowed with tendencies favorable to their design, which are wrought into the very elements of human nature. In spite of his pride and selfishness, his lust and malice, they may gain his ap-

probation, win his confidence, and in the end may expect his coöperation. The tendencies of his acquired character may be changed; the original tendencies of his constitution, *never*. Pride and passion, selfishness and prejudice, may be subdued; but the powers and susceptibilities, which elevate him to the ground of moral agency and responsibility, however they may be covered with rubbish, can never be destroyed. God has impressed upon them the stamp of immortality. With such auxiliaries, the devoted philanthropist may wage an exterminating war with moral evil, with hope of glorious success. With this hope, let his port be erect, and his step firm. *Onward*, ONWARD let him go, for victory awaits him!

The following paragraph brings the Four Sermons to a conclusion, and indicates the aims and the spirit by which they are characterized :

“ It is not for me, my brethren, to control the parties which you may have formed, or to dictate the politics to which you shall be partial. With your parties or your politics, as such, I have nothing to do in this discourse. But when the one or the other leads you to occupy ground, which your Lord and mine forbids you to hold, then, as a watchman whose office requires him to care for your safety, it is my duty to warn you of impending danger. Beware then, I beseech you ! Mark with open eye the bearing of the principles which you may be tempted to adopt—the tendency of the spirit, which you are in danger of cherishing. Beware ! Ere you think of danger, your life-blood may be poisoned at the fountain. Beware ! A serpent may even now be coiling round your hearts. You are in danger of cherishing a prejudice, deadly to your own peace, and hostile to the dearest interests of a large mass of oppressed humanity. Be assured, you cannot do so with innocence or impunity. Whether “ you will hear or whether you will forbear,” it is mine to warn you, that you cannot do so without staining your character and forfeiting the smiles of heaven. Whatever may be your professed regard for God, forget not that he that loveth not his brother, whom he hath seen, cannot love God, whom he hath not seen.”

When leaving the Western Reserve College to assume the headship of the Oneida Institute, I was furnished with a paper which I cannot well deny myself

the privilege of introducing in this connection. Its perusal can hardly be other than grateful to the friendly reader.

“Rev. Beriah Green, as Professor of Sacred Literature, has been a member of the Faculty of the Western Reserve College, for the term of about three years.

“During this period, whether employed in the prosecution of studies appropriate to his professional service, or in attending the recitations of his class, or in imparting religious instruction to the College generally, he has exhibited uncommon diligence and faithfulness. His labors have been crowned moreover with marked and good success.

“So far as our personal feelings and attachments are concerned—so far indeed as we look exclusively to the interests of the Western Reserve College, we cannot but regret, and that deeply, his separation from us. Nothing but a persuasion, that the Providence of God calls him to a higher and more extended field of usefulness in the common cause of learning and religion, could make us acquiesce in his removal to Whitesboro’.

“We rejoice in this opportunity to bear our humble testimony to the distinguished excellencies of Prof. Green as a Man, a Scholar and a Christian Teacher; but more especially as misrepresentations of his character have been put in circulation by some, whose strong prejudices against the principles of the Anti-Slavery Society have led them to attempt the disparagement of a man, who is confessedly an able advocate of that holiest of causes. Such misrepresentations, the Faculty of the Western Reserve College are well prepared to contradict and expose; knowing fully as they do all the essential circumstances and facts of the case.

“The course which has been pursued here by Prof. Green, they regard as reflecting the highest honor on himself; as bringing large intellectual and moral benefit to the College, and subserving greatly the cause of truth and righteousness. His own luminous and comprehensive views of evangelical truth—his own warm and lively feelings of philanthropy and piety have been impressed on minds and hearts that will never cease to be powerfully affected by the good influence.

“We know that God will bless, sustain and honor our dear Brother, while he shall act on the same principles, and for the same ends, to which he has been here successfully devoted; and in this assurance we rejoice to commend him to the full confidence and warm affection of all our brethren.

“CHAS. B. STORRS, *President.*

“ELIZUR WRIGHT, Jr., *Prof. of Math. etc.*

“R. M. WALKER, *Tutor.*

“*Western Reserve College, Hudson, Ohio, July 1, 1833.*”

This paper I might not have copied, if I had not at its date, as well as subsequently, been especially assailed by the tongue of calumny, as poisonous as it is busy. The testimony so explicit and emphatic, of such Names as it introduces, must with every candid inquirer infinitely outweigh the insinuations, hints and assertions, which, kept in constant and wide circulation, are designed to soil my reputation and reduce my influence. Whatever I may be, I rejoice that I can never be identified, here or hereafter, with my assailants.

Three features characterized the Oneida Institute, which I always regarded—still regard with very especial interest; which awakened and nourished in me

hope and confidence. Its course of discipline united manual with mental effort; it enjoined the study of the Bible, in the tongues in which the Old Testament on the one hand and the New on the other were at first written; and young men from all quarters and of all complexions were admitted on the same terms to whatever advantages it might offer. We could not help expecting what presently assailed us from different sources and under various forms, suspicion, obloquy and scorn. We were accused of introducing into the sphere of education such startling novelties as could not well be endured. I can hardly help introducing to my readers some of the trains of thought and chains of argument, which I ventured to employ in illustrating and defending our position, aims and methods.

A few paragraphs may not, here, be out of place, from my Inaugural Address:

“Liberal education should embrace the same objects, and involve the same principles, as properly belong to the discipline by which Christians in general are to be trained up for usefulness and heaven. Who are the subjects of liberal education—the men of mind and learning, of deep thought and moving speech—the men of the bar, of the senate-house, of the pulpit? In what light are they to be regarded? Must we look upon them as pagans look upon their priests, as an order of superior beings, to whom, standing in the distance, we are to bow, awe-struck and tongue-tied? Not with my consent. Mischief enough to satisfy the malignity of a common fiend has already been done by those social arrangements which separate one brother from another.

Perish the cord of caste! Why array the hall of legislation, especially why clothe the pulpit, with factitious terrors? *Little children crept upon the knees and smiled in the bosom of the Son of God. Why should they flee with palpitating hearts and trembling limbs from the presence of his ministers? Oh! I hate the empty parade, the idle ceremony, the senseless jargon, which holds up the scholar to his own mother's children as a man of mysterious power, as a sort of wizard, who, in foreign tongues and unearthly sounds, holds communion with spirits which the unpractised eye cannot perceive! The lofty pulpit, flowing robe, official airs—what better can they do than freeze human hearts? They may throw your erring brother, who had come forth to meet you, back upon the arms of death. They cannot work upon his sympathies, melt his heart, draw him to your bosom. The Church, *as such*, and not any portion of the members in distinction from the rest, be it well remembered, is a "chosen generation, a royal priesthood," dear to the Saviour's heart—are all in common admitted to his service. Those who are acquiring a liberal education, however, expect to be useful especially in the exercise of their intellectual powers. Especially, I say; for why should they not prepare themselves to welcome every opportunity of doing good in any department of exertion? Why should they refuse the most menial office? Why should they think it beneath their dignity to wash the disciples' feet? What signifies the lily whiteness of the hand? They cannot hope in this to rival the puling infant. Who would do any thing to nourish the foolish prejudice, that the best scholar must be the biggest baby! Men of mind have muscles too. In

subserviency to the former, let the latter be employed in the service of mankind."

"I have said, that in Christian education, man, *as man*, is to be the object of regard. I know that the family of Adam has been broken up into multiplied divisions. A thousand groundless distinctions have been introduced. The arrangements of human society are artificial. Birth, complexion, place, a thousand things which have nothing to do with constitutional character or moral worth, have had a controlling influence on public sentiment. Prejudices as rank as dung-hill weeds have been allowed to spring up and grow. Men have been courted or shunned, loved or hated, caressed or scorned, irrespective of their good or ill desert.* To such a state of public sentiment, systems of education have been adapted. But they have looked

* A young man of respectable connections and Christian character, a beneficiary of the American Education Society, I am informed, was so cruelly annoyed and "spitefully entreated" at one of the oldest colleges in New-England, as to find it necessary, if he would secure the benefits of a liberal education, to go to another public school. What was the matter? A Southern student suspected, from his complexion and the appearance of his hair, that he had some "black blood" in his veins! He could not bear to be seated at the same table! A party was soon formed, and a thousand insults heaped upon the victim of prejudice. He was left unprotected by the government of the college, was greatly embarrassed in his literary course, and finally fled from the scene of suffering where he had endured so much, to another college!

A young man, a member of a western college, who seems to have a slight admixture of foreign blood in him, assured me that he spent some two hours with the Rev. President who once published *A Plea for Africa*, in endeavoring to gain admission into a college class, in vain. The doctor was willing, if he would go to Liberia, to make provision for his instruction *apart from the college!* But no "*plea*" which my young friend could urge, could secure for him a place among *white*

wide of the proper aim of Christian discipline. What hold on man could they afford? They have held him up in unnatural forms, and under artificial relations. These have to a great extent been made the basis of what has been proudly called the science of human nature.* Those who have most solicitously and skilfully adjusted their views and accommodated their movements to these, have been most loudly praised for their knowledge of mankind. Hence, tender solicitude and beneficent exertion have been bestowed on man, not as the creature of God, but as the fabrication of human hands. The extremes of human society, the highest and the lowest, have thus to a fearful extent been overlooked. Empty, but imposing forms, mere splendid frost work, have hedged in the one from the approach of instruction, admonition, exhortation. It would be rude, insufferably so, to attempt, by the common methods of the Gospel, to save their souls! It is the demand of politeness, that they should be respectfully let alone—be permitted to proceed, with dignified step, to the gates of death!—Others have fallen below the aim of benevolence! It would be vulgar to pity them! Let them wear their rags and clank their chains, and gnaw their tongues—who cares? To bend over them in mercy, to raise them from the dust, to wash away

scholars! And yet he was pious, respectable for his attainments, and of attractive manners.

Similar incidents have blotted the history of other public schools.

* Those who would have a striking illustration of this position, are invited to read a certain letter, signed by I know not how many doctors of divinity in the State of New-York, to the Governor of Georgia, pleading for the release of the persecuted missionaries from the prison-house where they had been most wickedly confined.

the clotted blood, to probe the putrefying ulcer, to pour daylight upon their understandings, and infuse into their broken hearts the peace of God and the hope of heaven—ah! “delicacy” sickens at such a task! Better let such cattle perish, herd upon herd, than disturb the arrangements which pride and selfishness, as rank as any hot-bed in hell could furnish, have established! And those who in good earnest have attempted any thing for the benefit of their brethren who move at the top or lie at the bottom of society, have not only had to encounter prejudice, hate and opposition, which would disgrace a common mad-house, but, what is worse, have had to counteract the tendencies and break the force of their own education!

“It is high time such education had its place among the rubbish of darker ages. It has cast obstacles enough before the triumphal car of the Messiah! The world will not be converted until the Church, in the name of her sovereign Lord, breaks through every spell which has hitherto chilled her sympathies, and every barrier which has hitherto restrained her movements, and throws her arms maternally around the human family. Her sons must be taught to study human nature in the constitutional forms and moral features which are the natural results of the divine arrangements. To man, *as man*, guilty, needy, wretched, exposed to eternal death, and yet capable of everlasting life, they must be taught to extend their cordial sympathies and assistance. Education, in all its provisions, influences and tendencies, must be adapted to the same basis as the peculiarities of the Gospel and the decisions of the final judgment.”

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“Human character is especially formed and developed in the exertions which men in general are constrained to make, to provide for necessities which they cannot neglect or throw off. Here a thousand trials in a thousand forms arise. Here temptation lurks. Here enterprise, benevolence, integrity, are sure to find the touchstone. Whoever refuses to become familiar with these exertions, stands aloof from the scenes where human character is often developed in its most attractive or repulsive forms.* Into these scenes, as an actor, let the student enter. To provide for his daily wants, let him seek opportunities, form plans, put forth efforts. He will obtain a thousand just and striking views of the human heart. His own will sometimes meet him under aspects which he had never dreamed of. While he finds, in the most substantial forms, the relaxation†

* I shall not, I hope, be understood to say, that to provide for his daily wants should be with the student a leading object of solicitude and effort. Such a position I am far from taking. But, “made up” of soul and body as he is, he cannot meet the demands of his constitution without uniting manual with mental labor. Why, then, should not his muscles be employed in making provision for his daily wants? Why should he not, in a course of liberal discipline, acquire the habit of exerting his corporeal powers usefully, without interrupting or retarding his intellectual progress? He might thus escape from the embarrassment which greatly cripples most men upon entering on the scenes of active life under the pressure of *professional* responsibilities. To what a sad extent do they not generally give up the labors of the student! And how common is the plea, that *necessity*, growing out of the duties of active life, constrains them to do so. Had they been taught, as students, to turn their muscular exertions to good account in subserviency to their mental efforts, would such a plea ever have been found upon their lips?

† In the last number of the *Christian Spectator*, [September, 1833,] doctrines are taught on this subject which are, I think, unsound in prin

which studious habits need, he will be cultivating some of the best attributes of Christian character. He will

ciple and injurious in their tendency. We have but a very limited and superficial view of the object which "the student" at a public school may justly be expected to pursue, when we are reminded that it is "*scholarship*." If it be not his object to qualify himself *to be as useful* as his powers, opportunities and resources will admit, in the sphere of activity in which he may be called to move, his "*scholarship*" is a matter of small importance to himself or others. His scholarship derives all its value from its relation to a higher, nobler object. It should be sought, therefore, in direct and full subserviency to that higher, nobler object. To sacrifice *fitness for public service to mere scholarship, is to sacrifice the end to the means*. This doctrine should be deeply impressed upon every student, in every stage of education, from the infant school to the university.

Fitness for public service, USEFULNESS, should be the object to which all the arrangements, of any sort, in our institutions of learning, should be most carefully adjusted. This should be held up before the eyes of our young men who are engaged in literary labor, in a commanding form and an attractive light. Unless it can be made to fasten strongly on their hearts, what good can their scholarship, whatever it may be, do them? Give this an engrossing place in their affections, and you will find it easy to settle the inquiry, *in what sort of exercise will they find the most relaxation and delight*. It must be that, which while it gives the requisite play to the muscles, will contribute most to the advancement of the object to which they are devoted. *And the discipline which fails to make some such exercise truly grateful to the student, must be wretchedly defective*.

The argument derived from the natural influence of *tasks, as such*, has in my view very little weight. I do not see how *he* can feel its force, whose will is in harmony with acknowledged obligations. What! are our students to be taught that a service can be no longer *voluntary* than it is left unrequired? May they not find delight in the performance of their duty? And so, they must hate their books, as well as loathe the exercise, which belong to the *prescribed course*, however dictated by wisdom and benevolence. So long as they breathe the wicked spirit of this doctrine, I shall regard my children as miserably unfit for the service of the Saviour.

I think that the illustration derived from "the mechanic boy" is far

to sympathize, moreover, deeply with his brethren in humble life, who of all men have the strongest

enough from happy. What if, instead of a "leisure hour for play," he should daily devote so much time to *books*? Would he not be as well prepared for the labors of the shop? Would not his general improvement be as effectually secured? Could he not be subject to such a discipline as to fly from the bench to his books with eagerness and joy?

What, after all, is the meaning of the word *tasks*, a term which is made by the reviewer in the *Christian Spectator* to cover an idea so repulsive to the feelings of the human heart? The thing, so far as the subject in hand is concerned, may be thus explained. To fit himself for usefulness, a young man undertakes to cultivate his mind. He repairs to a public school. He would avail himself of the benefits which the intelligence and wisdom of experienced instructors place within his reach. They point out to him the methods by which he may secure the object on which his heart is set. In pursuing these methods, they offer him their assistance. This they do, not as the stern keepers of a gloomy penitentiary, but as the active, devoted, decided friends of human improvement—as affectionate fathers among dependent children. What is there now in the control they exercise, which must give to the methods they prescribe the influence of odious tasks? Why may not the will of the instructor and the will of the learner be in sweet harmony with each other, so that the latter may *voluntarily* follow the directions of the former? The allusion to the "wretched English operative" is ridiculous enough. "Ye who have tears, prepare to shed them now! Approach! Behold!" Yonder he is!—the heart-broken, emaciated victim of "tasks," who is hastening under the pressure of *nameless* burdens to a premature grave! Can you endure a glance at the condition to which a "cruel barter," in which his "liberty" is exchanged for "pecuniary profit"—"miserable condition!"—has reduced him! See, then, his noble spirit, panting for liberty, no sooner escapes from the *dead* weight of Latin and Greek, or mathematics and philosophy, than, instead of being *kindly* permitted to run wild amidst scenes of dissipation and riot—scenes in which college windows are often broken in, encounters with vulgar townsmen are often hazarded—it is "*cruelly*" tied up to a wood-pile or work-bench, or confined within a field or garden! What parent that cares for the future usefulness and happiness of the child he loves, will ever consent to see him crushed by such high-handed, "task"-ful tyranny?

claims on his affectionate regard. He will be happily prepared, whenever he may enter on his official course, to estimate their character, trials, various necessities. He will gain, moreover, at an early point in his career, a strong hold upon their sympathies. There is nothing common people hate more heartily than the lofty airs and imposing strut of the self-complacent student. They cannot bear the sight of him. If he approaches them, their blood flows back upon their hearts, just as if with naked feet they had trodden on a serpent. But how soon they give their confidence to the man of letters, who, when he has shut his book or thrown aside his pen, can cheerfully join with them in their humble labors. The axe, or spade, or scythe he wields, has all the magic virtues of a key, to unlock the fountain of good feeling in their bosoms. Of all their brothers, they know not a dearer one than he. And when he would impress instruction, admonition,

Mark the course of a clergyman whose views and tastes are conformed to the "general opinion," which our reviewer finds it very convenient to pronounce always right in such cases. Oh! these hateful tasks. Preparation for the pulpit is "put off" as long as possible; it is a *task*. It is undertaken reluctantly. How can the exercise be "*voluntary*"? —it is a task! Every thing connected with his high vocation is done heartlessly; for every such thing is a task. Every effort requisite to support his family, too, a task, a task! The man of God only then breathes the air of freedom, when he voluntarily wields the fish-pole, points the fowling-piece, or, with his heels upon the mantel-piece, handles his pipe or cigar! Why should the bachelor of arts review the studies of his college? The thought of them reminds his shrinking soul of the day of tasks. Why should not the young theologian sell his Hebrew lexicon and Bible? They are of no further use to him; he has done with such tasks!

Such notions have already done the Church and the world irreparable injury. The *Christian Spectator* ought not to have increased their authority and currency.

or reproof upon them, they will give him their naked hearts. He may freely lay his hand upon the very cords which shrunk from the touch of the stately scholar.

“ Besides, it should not be forgotten, that our independence depends as much upon the fewness of our wants, as upon the largeness of our resources. What a pitiable case, to be oppressed with the dead weight of factitious helplessness! Even honest crutches are better than foreign muscles. The student who depends upon the providence and labor of a score of servants—who glories in the baby whiteness, and plumpness, and softness of his frame—may, for aught I know, be preparing himself for some useful place. The milliner can tell. But the conversion of the world demands sterner stuff than he is made of. What could *he* do when brought into rough contact with the rank pride and gross selfishness which the reformer must encounter? Look upon John the Baptist. What burning truths he pours upon the hearts of wicked men around him! How plainly he instructs! How pointedly he warns! How sternly he rebukes! With what an iron grasp he fastens his hand upon the conscience! With what a strong arm he forces bad men to look into the mouth of hell! A thousand hearts quiver with emotion! A thousand bosoms burn with passion! A thousand faces flash with rage! Amidst the elements which war around him, the reformer stands like a rock amongst the waves. And for this position, the labors of the wilderness, with his locusts to eat, and his camel’s hair to wear, had eminently fitted him.

“ The study of foreign tongues is eminently friendly

to *habits of attention*. In intellectual discipline, one of the first things to be attempted, often, is to rouse the mind from long-indulged listlessness. It needs to be recalled from fruitless reveries, idle musings, vagrant flights. Among sights and sounds to which, from its earliest consciousness, it had been in some sort familiar, it feels no deep and stirring interest in any thing. The things it has to do with, it seems to know without effort or inquiry. Their forms float along before the eye like old acquaintance, without leaving behind any accurate and definite impression. Nothing is carefully examined, distinctly seen, clearly apprehended. Even the words and sentences of books glide along beneath the eye, without coming home to the soul as the intelligible representatives of substantial, living thoughts. I have seen men who would devour whole libraries, without attending to any thing they read. If by chance it came in their way, to Bailey's Dictionary they would give a regular perusal. What is better for such a state of mind than the study of a foreign language? Here every form and sound are new and strange. Nothing can be got by guessing. No materials are here for idle reveries. The things which come to view must be looked at, handled, weighed. Every form, under every aspect and relation, must come home to the busy thoughts. It will not do to leave the least turn or slightest shade unnoticed. Such neglect, where so much depends on little things, may work inexplicable confusion. The things thus marked must be steadily contemplated. Nothing can be done by transient glances. Their forms must be engraven on the soul. They must be held fast, that they may be arranged side by side in such order as their relative

significance and respective offices require. To perform such a task, the mind must give up its listlessness. It must renounce its vagrant habits. It must wake up its energies. It must gird itself to action. It must collect its forces and hold them long engaged. It can hardly fail to secure what Robert Hall justly regards as one of the most valuable of mental acquisitions, *the habit of attention*.

But look again. Every word examined has various significations. Though they may all claim some sort of affinity to, widely may the metaphorical differ from, the literal; and what a variety of meanings may come between them! The meaning of a term is to be determined. The lexicon is opened. Of the ten meanings which it enumerates, which shall be selected—the first, second, or third—the metaphorical or literal? From the position where the word is found, the eye goes backward and forward. Something must be hit on which may agree with the connection. Trial after trial, effort upon effort, must be submitted to. Witnesses are questioned; evidence is analyzed; conflicting pleas are listened to; statutes, precedents, analogies, on the one side and the other are urged, till at length, after much solicitude and inquiry, conviction is admitted, and a sentence pronounced. What an exercise of mind have you here! Which of its powers is not called up and tasked? How loud and imperious is the demand here made upon the memory, judgment, taste! And then, the mind is put upon the same exercises which the every day occurrences of real life require. This sifting of testimony; this weighing of probabilities; this adjusting of analogies; this looking forward and backward; the trying of one thing, and

then another, to hit upon the right conclusion ; how much this is like what we have to do, in the convictions we admit and the doctrines we act upon, in promoting all our various interests, temporal and spiritual, for this life and the "life to come!" Why, this is manifestly the training we need to enable us to act with vigor and skill at the posts of usefulness to which we may respectively be called. Here the memory will be trained to arrange its various stores methodically. Here, long exercised in comparing and discriminating, the judgment will grow ripe and sound. And here the taste, too, long employed in arranging things in the places where they naturally belong, will acquire correctness and delicacy.

"What method, moreover, can be conceived of, better fitted to promote acquaintance with mankind, than the process of translating? Here a slight and general acquaintance will not answer. You must lay hold on subtil thoughts, skittish fancies, the nicer shades of sentiment, and give them a new dress in which they shall move with all their native ease and sprightliness. You must be the interpreter of an old Hebrew, or Greek, or Roman, or of a cotemporary of your own from Germany, or France, or Italy. Without any mixture of your own, you must express his thoughts, imaginations, emotions. You must give the workings of his spirit through the expression of his countenance. Say now, can you do all this without forming a most intimate acquaintance with him? Will you not have to lay your heart in contact with his heart—to put your soul in his soul's stead? How else can he look through your eyes, and speak through your lips? How else can your mind conceive his thoughts, and

your imagination form his ideas, and your bosom burn with his passions, and your heart quiver with his emotions? And what if he fairly represent his age and nation?—what if he be a just specimen of human nature over a large portion of the globe? Does he not promote your knowledge of mankind? Thus, by the same means by which you discipline your powers, you further your acquaintance with the mass of humanity on which you expect to operate.”

“The doctrine seems to be extensively admitted, that both those who are imparting and those who are receiving the influence of a liberal education, ought to stand aloof from those great questions which may agitate the spirit and involve the happiness of nations. Especially should they beware of trying in any way to turn the stream of public sentiment into a new channel. They ought to know that the sovereign people will not bear to see them touch such matters. Rank prejudice, gross deception, crushing violence, may prevail around them. The strong may trample on the weak. Iron-handed tyranny may throttle new victims every day, and, while shedding human blood, may bid defiance to earth and heaven. But they must not say a word. They may offend somebody. Among their patrons may be found apologists for sin. And these men will not consent to see either the instructor or the student examining positions, carrying on discussions, admitting convictions, which may expose and condemn popular error and prevalent crimes. Tinkers, cobblers, and ditchers, may think freely and speak boldly. But *they** must learn to suppress their thoughts and tie up

* Witness the efforts which have been made by the appointed guard-

their tongues, unless they can join in the shout of the multitude around them !

“ Where such doctrine came from, I shall not undertake to show. This I am certain of, that many of its advocates would see, if they would examine it, that it is drenched in absurdity and sin. What ! Those who are devoted to intellectual labor ; who are raised to a higher point of observation than their fellows ; whose views of human relations, and duties, and prospects, are clearer, wider, more comprehensive ; who are expected to take a leading part in the conversion of the world ; these men must consent, as teachers and pupils, to pass like rotten wood, or dead fish, down the stream of public sentiment ! On, *on* they must go, straight or crooked, swiftly or slowly, now buried in the mud, and now whirled in the eddy, according to the pleasure of the element they float in ! The rags which hang upon the beggar’s limbs, and the ditch he sleeps in, are better than such bondage !

“ What is the end of education ? Is it not to wake up the soul, open its eyes on surrounding scenes, and train it happily to act its allotted part ? And what can better rouse it than those stirring things which agitate the world ? Let it now, in its appropriate place, mingle freely in the scenes where it must ere long expend its energies. Here let it try its powers, and prepare itself for action. Never fear that by so doing it will be less able to see into the subtilties, unravel the perplexities, and grapple with the difficulties of literature and science. The spirit, girt for action, will accomplish any kind of intellectual labor with such ease and effect as

ians of some of our public schools, to exclude from them a thorough discussion of the doctrine of human rights.

the torpid mind never dreams of. Let those who are engaged in the work of education look upon themselves as an integral part of the busy world; let them take a deep interest in human weal and woe; let them, in their proper place, and to the full extent of their resources, exert themselves to bless mankind. Thus, amidst the transactions of real life, let them seek the development and ripening of their powers."

To these paragraphs I add, as illustrating in some vital respects the ground which I felt bound, as a scholar and a teacher, to cultivate, two extracts from a paper, addressed by the Board of Instruction and Government of the Institute to the public.

"Time enough to secure an education truly liberal, to prepare the scholar to enter on what are called professional studies with a good grace and high advantage, we believe our course consumes. Nothing essential to such a design, we think, is overlooked. We are aware, that in every department of science or literature to which we introduce the student, more time than the whole course engrosses, might be spent, and, for some purposes, spent to good advantage. But for young men in general, at the different ages and in the various circumstances in which they commence a life of mental labor, we think four years may be enough to devote to liberal education.

"Perhaps no feature in our course of study will attract more attention, and awaken more inquiry, than the substitution of the *Hebrew* for the *Latin* language. We may justly be expected to give our reasons for this preference. We begin, then, by remarking, that for

scholars in general the acquisition of the Latin tongue seems to us to have lost much of its former importance.

“1. *Helps to the acquisition of other languages are no longer confined to the Latin.* We may now introduce our sons to the Greek and Hebrew through our own mother English.

“2. The Latin has to a great extent *ceased to be the language of learned men.* They are not ashamed or afraid to enrich the world with their best thoughts in the ‘tongues wherein they were born.’

“3. The few works of distinguished worth which are now written, say in Germany, and to which our scholars in general need to have access, our enterprising booksellers will hardly fail to have translated.

“4. It can hardly be affirmed, on any just grounds, that the acquisition of the Latin is necessary to obtain the knowledge of our own tongue. However great the number of words incorporated in it which had their origin in that language, it will not, we think, be asserted by any competent witness, that their current import can generally be ascertained by etymology. The meaning of a term may be accurately and certainly known without studying its history. Its signification depends wholly *on usage*, the usage which now prevails, however it might have been employed in earlier ages. With this usage, whatever it may be, we are to form an acquaintance as with other matters of fact. If any language must be employed in subserviency to the study of our own, might not a better than the Latin be selected—better, as entering more vitally into the structure of the English?

“We shall not, we hope, be understood as decrying the study of this noble tongue. We are far enough

from that. A number of languages we could easily refer to, as opening to the student wide and fruitful fields of research. The enterprising scholar who may choose to enter them, we shall be very slow to discourage. If any influence of ours may be requisite to aid him, so far as we may be able, we shall rejoice promptly and cordially to exert it. But in a course of study occupying like ours four years, we could not resist the conviction, that better results might be expected from joining the Hebrew, instead of the Latin, to the Greek.

"1. The means now within our reach for acquiring the Hebrew language, may well be regarded as excellent, cheap and abundant. Some of the best scholars in the world are devoting their time and strength to those who are engaged in this work, by furnishing them with the happiest methods and the best helps.

"2. We can see no ground to doubt that the study of this language may justly be expected *to contribute as much* as any other, whatever it may be, *to the proper ends of intellectual discipline*. A language which contains such multiplied, various, and admirable specimens of the beautiful and grand—of exquisite poetry and commanding eloquence—of majestic thought combined with the purest sentiment and the most correct taste—as the most accomplished scholars have eagerly and emphatically ascribed to the Hebrew, cannot but be well adapted to the appropriate objects of a liberal education.

"The substantial masses of living thought which are embodied in this language, make its acquisition a treasure, unspeakably rich, to every student. The most important subjects, which at the most vital points affect human happiness, are discussed with infinite wisdom,

and decided on divine authority. How can the Christian scholar, in whatever sphere of usefulness he may expect to move, consent to pursue a course of study which overlooks the medium through which God saw fit to reveal his will?

"4. The complaint has been made on high authority, that with the kind of liberal education which has been generally sought in our country, young men are ill-qualified to engage in the studies appropriate to sacred literature. No small part of the time which in a theological course is devoted to this most interesting and important department, is consumed in acquiring the elements of the Hebrew language. How unhappy an arrangement this must be, any one can easily perceive who will extend it to the study of the Greek Testament. Let him ask himself, How much progress in sacred literature could any student be expected to make at the theological seminary, who should commence his course with the Greek alphabet? To us it appears clear and certain, that before entering upon a direct preparation for the pulpit, he ought to be able to read, with facility and correctness, both his Greek and Hebrew Testaments. If, after leaving the Institute, any of our students should wish to acquire the Latin tongue, they could hardly lack the means of doing so. Such an acquisition, in the present state of literature in our country, is much more easily made than the acquisition of the Hebrew. Even admitting, then, that the two languages are of equal worth, since one only can be studied in a course of liberal education, the Hebrew, we think, should have the preference.

"In selecting from Greek writers the pages which most deserve the attention of our students, we have felt

a deep solicitude to make a happy choice. That a prominent place should be given to the New Testament, we had not the slightest doubt. To this we could not hesitate to add selections from the Septuagint. Then came the question, Shall Christian writers, such as the Greek fathers, be preferred to pagan? In attempting to settle this question, we soon found that serious embarrassments were to be encountered. For, alas! even in the midst of learned Christians, to whom could we betake ourselves for instruction and advice? General assertions we could find, that one and another of the Greek fathers were greatly distinguished for their extensive learning and impressive eloquence. One of them Erasmus ranked among the greatest orators of antiquity; and another had a "golden mouth." But who among our friends had carefully read their pages? In what market could they be procured? Probably in France or Germany. Tholuck, we perceived, in such works for instance as his Commentary on the Romans, had enriched and adorned his paragraphs with frequent quotations from these fathers. But who could tell us in what form, and at what expense, such books could be obtained in the German market? Ten thousand artists had been eager, and active, and skilful in constructing golden urns to preserve the dust of pagan writers; but where was the stick or stone which could point us to the neglected bones of the Christian fathers? The old red-faced lecher, Anacreon, had heralds enough to shout his praises, and conduct his steps into the hall of learning. In spite of ulcerous arms and fetid breath, he must be permitted freely and fondly to embrace our children—admirable for his harmonious numbers and mellifluous tongue in singing the worthy praises of

'lust and wine!' But the names and paragraphs of Christian writers, who honored the Greek tongue with the office of expressing their thoughts and feelings, for aught most of the learned of our country knew or cared, they had perished amidst the rubbish of by-gone ages! Their loss was not to be regretted while one old pagan priest, or poet, or philosopher could be found, to help us 'train up our children in the nurture and admonition of the Lord!' Is there nothing disgusting, revolting, injurious, in such a state of things?

"We may very probably be warned, that we expose our students to a *vitiating taste*, by introducing them to a familiar acquaintance with such authors as we seem to prefer. None but *good* Greek, we may be assured, should find a place in a course of liberal study. Perhaps we shall be pardoned, if we should sometimes suffer ourselves to be amused with the sources whence such admonitions may proceed. It would not be very strange, if some stout and vehement objector to any other than good Greek, should betray some embarrassment when asked to define the object of his admiration.

"When is the language which appears on any printed page *good*? When it presents the objects which it undertakes to describe, in their natural forms, relations, and circumstances; when, for instance, it gives us the inward states or outward conditions, the thoughts, feelings, and visible doings of the human creatures about whom it may be employed, clearly, appropriately, attractively; when it is found to be a clear and certain medium, through which we may see the things to which it calls our notice. Now the Greek language, as a medium of communication between mind and mind, must, of course, in order to be good, be adapted to the train-

ing to which those minds had been subjected, and the circumstances in which they were placed. Indeed, the symbols which the living spirit employs to describe its states, its thoughts and feelings, will naturally *derive from it* their character and complexion. They will partake more or less fully and manifestly of all the changes which it may experience. A language, then, radically and essentially the same, may at different periods of a nation's history be marked by very different modifications and peculiarities, and *remain at every step of its progress from one state to another equally good*. The Greek which was spoken at Athens in the height of her glory, might be marked by peculiarities very unlike those by which the Greek which prevailed there was distinguished after the conquests of Philip and Alexander, and its substantial worth and attractive power remain unaffected. At every step of its progress from *Attic* to *common*, it might be a medium of communication between mind and mind, clear and certain. The modifications which from time to time affected it, might be the natural results of changes in the condition of those whose language it was. But these changes, whatever they might be, need not necessarily involve any diminution of mental power and cultivation.

“The language employed by the writers of the New Testament and by the Greek fathers, it may be alleged, such authors as Xenophon and Plato would never have chosen. So we suppose. But what then? Might it not, for all that, have subserved the ends for which language is used, as directly, fully, and happily, as that of Plato or Xenophon? Might it not present its objects in a light as clear, as strong, as certain? Might it not have derived its peculiar modifications, and specific

cast, FROM HABITS OF MIND *as attractive and valuable as those of any pagan writers?* Might it not boast of excellencies and beauties of its own?

"The common Greek of the New Testament, it is cheerfully admitted, is strongly marked by peculiarities which owe their origin to the Hebrew Scriptures. Such a style every candid reader would expect the apostles to employ, who should keep his eye upon the training which they had received, upon their habits of thought and feeling, upon the circumstances in which they were placed. The *common Greek*, as in their day it was generally prevalent wherever this tongue was spoken, would naturally form the basis and body of their language. At the same time, their regard for the Hebrew Scriptures, or the version of the Seventy, would naturally betray itself in the modes and forms of speech they might be led to select. Thus their style would be the necessary result of the mental habits which they had contracted. It would be the appropriate, intelligible expression of their views, convictions and emotions. *Its weight and worth must correspond with the character of the living spirit from which it proceeded.* If that in *Paul* had as much of substantial worth, of subduing charms, as that in *Xenophon*, it is not easy to see how the language of the former, as a source of interest and a means of improvement, would be inferior to that of the latter. We would recommend to those who regard the classic page only as distinguished for excellency of speech, to read Hug's graphic, lively, ingenious description of the character of Paul as a writer.

"The peculiar cast which the language of the New Testament derives from its relation to that of the Old, we regard as a high excellence. Where could mind

have been formed in happier circumstances or under better influences, than in the school of Moses and the prophets? Where could lessons of instruction be found, superior in weight, or more felicitous in form? Where were topics handled which had a more powerful bearing on mental improvement? *Where could higher assistance be expected in whatever goes to promote the cultivation and perfection of the human spirit?* How then could the influence of the Hebrew Scriptures upon the style of the New Testament be in any important respect unhappy? It is a high advantage to the Christian student, that in order fully to apprehend the import of the New Testament, he must carefully study the Old. He has a powerful motive to acquaint himself with that which in itself, and in its bearing on the Christian dispensation, is of unutterable importance. *How can the Hebrew Scriptures sink into general neglect, till the Christian student forgets that the apostolic page is then most luminous, when read in the light which they shed upon it?*

"Of the peculiarities of style which mark the Greek fathers we know little. Indignation mingles with the shame we feel in making this acknowledgment. Why our 'nursing fathers' in the schools should have withheld from us such food, we are sure we do not know. We expect to find in these writers, both in thought and language, a near and manifest relationship to the sacred penmen. This, in our view, is a sufficient reason why, unless extraordinary circumstances forbid, they should be preferred to pagan strangers."

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"Systematic manual labor, we are aware, is regarded by some as unfriendly to high mental effort. In a kind of maxim-like way, it has sometimes been objected to

it that "*it cramps genius!*" If this saying has any thing of sublimity, it must be wholly owing to its vagueness and obscurity. Those who regard indolence and irregularity as sure marks of genius, will be apt to receive it without hesitation or inquiry. But if genius consist in greatness of soul—in a larger amount of the intellectual element than falls to the lot of common men—must it not repay with a rich harvest systematic efforts at cultivation? The only ground on which discipline can in any case act and operate, is found *in mind*—in the susceptibilities and powers with which the soul is gifted. The more vigorous any mind may be, the broader and better is the ground thus furnished. He must have a keen discernment, who can perceive in this a reason why education should give up its methods and relax its system. But *system, as such*, we may perhaps be told, is unfriendly to the full and happy development of genius. We wonder why. System consists in the combination of the methods and means of education into a connected and harmonious "whole," in which every thing shall have its proper place and office. These means and methods, we admit, should be adapted to the subject on which they are employed; but why they may not receive the shape and exert the influence of system with advantage to the most gigantic genius, we have yet to learn. We are sure they must, if genius is to be trained for *useful* action.

"To manual labor, as a part of the discipline maintained at a public school, it is objected by some, *that its imposition by authority must bereave it of all healthful influence*. Thus imposed, it is said, exercise becomes a *task*, and, as a task, irksome and hateful. To do him good, the student's exercise must be *voluntary*; other-

wise it cannot be delightful and refreshing. Such views are as shallow as they are specious. Current to a wide extent they may continue long to be, since they are urged on high authority, and fall in with some of the strongest tendencies of a corrupt heart. These views are evidently based on the principle, that an *act or habit cannot be voluntary, which proceeds from a regard to obligation*. But what if our wills are conformed to our duties, so that we *choose* to do just what we are righteously *required* to do? What difference would then obtain between voluntary action and incumbent duties? And what is the appropriate design and natural result of Christian education? *Is it not to bring the human spirit cordially, skilfully and vigorously to subserve the will of God, and to find a deep, copious and unfailing source of happiness in so doing?* Is not that system radically defective, which overlooks or fails to secure this object? What is that training good for, which leaves the student averse to any of the various duties which his relations to God or man impose upon him?

“What, in any case, we would ask, leads a man to prefer idle sport to useful action? Such a preference, we cannot help thinking, indicates a bad state of the affections. Can we conceive that the Son of Mary would have thrown down the tools of the carpenter to wield the ball-club or the fish-pole? Surely, many of his followers who have been devoted to mental toil, have found relaxation, refreshment and delight, in giving a portion of their time and strength to agricultural efforts or mechanical pursuits. With a proper training, we believe, every student would become a partaker in the benefits in which they rejoice.”

The following Discourse is occupied with a subject which, among my thoughts, is of the highest significance. Its bearings are every way manifestly vital. Piety and Philanthropy mutually involve each other. The Prerogatives of God, and the Rights of Man, are supported by one and the same foundation. To neglect the one is to ignore the other. To assail the one is to trample on the other. To reverence the one is to venerate the other. Let these broad statements be examined and disposed of in the light which the following Discourse affords. The conclusions here insisted on, I labored unceasingly and very variously, to illustrate and commend amidst my relations to the Oneida Institute.

GOD AND HUMANITY.

"If a man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?"—1 JOHN 4 : 20.

WELL may we bring home to our business and bosoms this broad and emphatic declaration. It implies views of human nature with its relations, which we cannot but regard as equally just and profound. It opens the way for inferences, as significant as they are practical. The light it sheds upon our pathway, is clear and certain, revealing the chain which binds heaven and earth together.

To the lesson which the Apostle here teaches, we may give utterance in some such form as the following : *Our regard, whatever it may be, for God, the Universal Father, we cherish and express through our regard, whatever it may be, for our brethren of the Human Family.*

In explaining and commending this lesson, we proceed to say,

1. That *He is the substance of which, and the model on which, they are fashioned.* He is the Creator. That is his proper character; the character under which he is continually and every where manifesting himself. In exerting himself, he is true—cannot but be true to his own perfections. In the works of his hands, he makes an expression, and therefore a revelation more or less clearly and fully of himself. In these works his will finds exercise and utterance. And wherever and however the Divine Will is made known, there and thus is the Godhead revealed. From the creature as such, to

the extent, and within the compass, of its existence, we may ascend to the Creator; and from the Creator we may descend to the creature, just so far as in the creature His powers were brought into requisition. Thus the creature lives in the Creator and the Creator manifests himself through the creature. From the latter, then, we may infer the existence and the attributes of the former.

Out of *nothing*, God does not construct the various objects to which we have access. Far otherwise. The origin of things, we find in that, which is infinitely the opposite of nothing. The Divine Will is an unfathomable, exhaustless source of existence. Essentially creative, it contains within itself whatever may be requisite to the construction of the entire creation. Of whatever *is*, He is the substance—the basis, the soul, the life of universal being.

Not only is Human Nature derived from the high source thus described; it also is a high type of creative power. In it, the Divine perfections are brought into fuller exercise and through it are in more respects and more clearly developed than in any other object, to which we have access. Man is armed with the Active Faculty and endowed with the light, as he is subject to the laws, of Reason. Upon his structure is impressed the Divine image. On this, as his highest dignity, his chief glory—the soul and substance of his personality, the sacred writers strongly insist. He is conscious of the Laws on which he was modelled—by which he is pervaded and vitalized and controlled; and thus is he conscious of the presence and authority of the Creator. Through these Laws he may comprehend the purposes, subserve the designs, support the authority, and enjoy

the perfections, of the Majesty, who gave him breath. Thus may he rise to intimate fellowship with the Universal Father—rise to the very summit of blessedness. Thus from himself the Creator furnished for man the substance and the model.

True it is, that in the exercise of his powers, as endowed with personality, he has departed from the model on which his nature was fashioned. The laws of his existence he has broken; and has thus been thrown from his balance, lost self-possession, plunged into darkness. He has rushed into folly and misery—has involved himself in guilt and degradation. But the Divine Law still remains legible upon his heart—the Divine Authority still shines upon his consciousness—the Divine Image still characterizes his personality. Just so far as he is *a man* he is still God-like.

Human Nature, then, just so far as it is Human Nature, is a mirror, from which the face of the Creator is reflected. Of him, it is a manifestation—a revelation. In it and through it he approaches us—brings us into his presence. In and through it, he addresses us in a variety of relations—on innumerable occasions; demanding and expecting at our hands a very various exertion and manifestation of ourselves. Our regard, then, for Human Nature, whatever it may be, cannot but be our regard for the Universal Father; a manifestation of the latter we have in every expression of the former.

2. *The relations we sustain to Him and to them are mutually implied in each other.*

God is absolutely our Father. From his bosom as their origin—the source of their existence, sprung the Human Family. They are his offspring—his children.

In their mutual relations to each other, they are *brethren*. The relations which they thus sustain to each other, imply the relation which they all sustain to the Universal Father. The one cannot be understood without reference to the other. Given the one, the other cannot be withheld. The regard which is due to the one and the other is substantially the same, marked by unessential modifications. Thus the filial always implies the fraternal and the fraternal always involves the filial. Thus the "second is like unto the first" great commandment of the Law.

Man is, therefore, naturally the symbol of God—the Child, of the Father. This is the highest office—the chief dignity of which he is capable. He is the medium through which his brethren are to form and mature an acquaintance with their Father. The constructive principles—the organic laws of their existence are a revelation through which his attributes and designs may be studied and apprehended. To fasten a strong hold on these, which are the pith and essence of Human Nature, is to cling to him. And however we regard these, in the relations which unite us to the Human Family so we regard him, in the relations which bind us to his heart and his throne.

From every man, who is true to the constructive principles—who is obedient to the organic laws, of his existence, we derive a reflection of the very face of our Heavenly Father. In these Laws, Order, Justice, Love, Beauty, are authoritatively commended to our regard. By obedience, we work them into our character—our personality. They thus mingle with our very life-blood—vitalize and characterize our very being. We thus become just, wise, philanthropic,

heroic. Now in these attributes we have the characteristic perfections of the Godhead. Thus we become for the benefit of all our fellows a reflection of our Heavenly Father.

The presence, the attributes, the claims of our Heavenly Father are thus presented to us in a way adapted to our present sphere and mode of existence. To symbols we have always been accustomed. They have always been the medium, through which whatever of knowledge we possess was acquired. And this according to necessities which grow out of our present mode of existence. The Creator has filled the world with symbols, through which he reveals himself to the Human Family. Through these his divinity shines all around us. Of these, Man is the chief—among these, *he* stands preëminent. He is the image, always constitutionally, sometimes in the development and exercise of his powers, of the true Father. And *he* is our brother. We behold his face, we hear his voice, we clasp his hand. He stands up before us another self. We sustain to him a variety of relations—have much to do with him in many ways—on many occasions. His character, designs, exertions have a strong bearing upon our welfare—touch us continually at very vital points. If he is wise, we may avail ourselves of his wisdom; if foolish, we must suffer by his folly. If he is strong, we may lean upon his strength; if weak, he will add to our burdens. If he is magnanimous, true and faithful, we may appropriate the elevating, invigorating influence, which he cannot but exert; if mean, false and treacherous, he will be more or less the occasion of embarrassment to us. And wisdom, power, magnanimity, fidelity are the

same attributes in our brother as in our Father—only in Him they are infinite and absolute—in them a reflection of his character. As we regard these attributes in them so we regard these attributes in him. To avail ourselves amidst the practical arrangements of life of the presence of the Wise, Strong, Magnanimous, Heroic is to recognize his claims upon us—is to acknowledge his worth—is to worship him. To take counsel of the Wise, to seek protection of the Strong, to put ourselves under the control of the Magnanimous and Heroic, to repose a deep and grateful confidence in the Faithful, is to bow before him as our God and King. To refuse thus to do, is to reject his claims—is to spurn his authority—is to assail his throne. To prefer amidst the relations and responsibilities of life, the Cunning to the Wise, the Weak to the Strong, the Selfish to the Magnanimous, is to exalt the Usurper “above all that is called God.” Thus to prefer the vices of mankind to the laws of Human Nature can be nothing else than Devil-worship—must be a rash and absurd attempt to thrust the Prince of Darkness into the place of the Godhead! Thus are we continually manifesting our regard for our Father in Heaven through the regard we maintain for our brethren around us.

Thus we are taught that those, who honor the Saviour, in so doing honor Him from whom the Saviour received his commission. He was the image of the Father. The Divine perfections shone through the Messiah. He was the royal incarnation of them—in him they were quickened into human life, in the highest degree vigorous and beautiful. The Father lived and spoke through the Son, as the Son of Man; and

that in a way adapted to our present mode of existence. He lived in the midst of us as a partaker of our common nature, under essentially the same relations and with essentially the same responsibilities. Thus in and through him, the Godhead approached us very nearly, even as *we* are accustomed to estimate and describe the near and the distant. He brought his kingly powers to bear directly on the arrangements and designs, with which mankind are occupied. Thus were they aroused to his presence and claims. They could not help seeing as a practical affair what was his bearing and what his demands upon them. They could not help taking their position in their relations to him—could not help regarding him, either with the spirit of veneration and obedience or with a hostile and rebellious mind. And their regard for him, as the Son of Man, was virtually their regard for the Universal Father. And the principle, on which we affirm all this in relation to the Messiah, requires us to affirm the self-same thing in relation to every member of the Human Family, whoever, wherever, however he may be. Just to the extent, they are like the Messiah in constitution, aims, character, are they entitled to the same regard as is due to him. And just so far and in whatever respects they are opposed to him are we bound to extend to them a regard quite the opposite of that to which he is entitled. Hence the propriety of the declaration, which the Saviour addressed to his disciples: “He that receiveth you, receiveth me.”

In review of the ground we have been occupying, the mutual bearing upon each other of Philanthropy and Piety on the one hand and of Misanthropy and Atheism on the other must be apparent. The vital

connection of the second table of the Law with the first, our Saviour insists upon wisely and emphatically. The one, he assures us, is "like unto" the other. The one specifically enjoins Philanthropy; the other Piety. As the one command is like unto the other; so, as I have shown, obedience to the one involves obedience to the other. Wherever Human Nature, there the Divine, is held in just estimation. The more we venerate God, the more shall we respect Man. And the warmer our regard for man, the more fervent will be our worship of God. A philanthropy, which does not derive the worth of man from his relations to God, is spurious; a piety, which is not nourished and expressed through a cordial regard for Human Nature, is worthless. To trample upon human rights is to invade the Divine prerogatives. To resist the Divine authority is to wage war upon the Human Family.

Atheism prevails, therefore, wherever Misanthropy flourishes. And this, whatever loud professions and lofty pretensions may be made to the contrary. We sometimes hear men talk flippantly and confidently about the love of God as if it were their ruling passion. They are so jealous for his honor! With great particularity and with much seeming reverence, they enumerate his attributes. They insist strongly upon his claims. They urge their fellows to study his character, confide in his word, and engage in his service. They acquire a high reputation among their fellows as fair examples of allegiance to his throne. All this time, however, they treat whatever is essential to human personality with contempt. They can see Human Nature maligned, reproached, oppressed—put on a level with articles of merchandise, without being

shocked or roused to opposition. Man as man, is nothing in their eyes. In all such cases, whatever professions of piety are made, they are a thin, flimsy covering for ill-disguised Atheism. So it is, according to the Bible. So it must be, according to the well-known nature and fixed relations of things.

Thus, most certainly and obviously, *we are furnished with a test, through which character is made manifest.* Expensive and imposing arrangements every where meet the eye *for the worship of God.* And this on a very various scale, and on multiplied occasions. Without this, almost nothing can be attempted in public. At weddings and funerals and all sorts of celebrations; when almost every kind of meeting is opened or closed; when schools are collected and when they are dispersed; when food is received; when harvests are sown and when they are gathered in; when the Bible is expounded; when Psalms are sung; when sacraments are solemnized; the attitude of worship is assumed. And so in private; how very commonly are altars erected and sacrifices offered. Domestic circles are very frequently drawn together for the worship of God, in which parents and children—brothers and sisters apparently unite. In all this, how can we help recognizing an appearance equally attractive and imposing? It is, however, a weighty and reasonable inquiry; how much may all this signify? In what may *worship* consist? Clearly, in estimating and treating the object to which we may address ourselves, according to its worth—giving it the place in our thoughts, affections and exertions, to which it may be fairly entitled. In this consists the worship of God. For this the fairest occasion—the strongest induce-

ment may be found in his intrinsic, imperishable excellencies. To recognize these, word-wise and deed-wise, is to render him worship. To estimate his wisdom, goodness, power according to their worth—according to what they are as wisdom, goodness, power—this is the very pith of the worship he demands. Now wisdom, goodness, power are the same in essence, whatever differences in degree and modification may be to be admitted—the same they are in heaven and upon the earth. A wise man, just so far as he is wise, is a partaker of the Divine wisdom. Wisdom in him and in the Creator is essentially the self-same attribute. And so of every perfection, which in any measure belongs to human character. If we render to wisdom its due as wisdom in any one case, we shall render it its due in every case to which we may have access. Just here, then, we may distinguish in the sphere of religious worship between true and false appearances. Show me a man, who, in the midst of his fellows avails himself, gratefully, of every thing God-like in them; of the wisdom, philanthropy, power, for which any of them may be distinguished, and I will show you a true worshipper of God. If in any relation, he wields the elective franchise, he will do so with a strict and constant reference to character. The highest place he will assign to the highest qualifications—to the name, which represents most clearly and fully the Divine attributes. This he will do, to the very best of his abilities, habitually. And thus he manifests his regard for the Divine perfections.

Another class, the following words from the pen of one of the number may introduce into our presence. He refers to the next presidential election. Now hear

him speak: "The candidate of the League we revered over all men living, and, as a man, he was entitled to our vote above all other men; while, on the other hand, old party associations had embittered us toward the Free-soil candidate. But the League had no friends in Pennsylvania—not even enough to frame an electoral ticket. We could not have retained fifty subscribers in support of it. There was then no prospect of usefulness in that direction. On the other hand, the people were flocking in crowds to the Free-soil platform, and there was every prospect of accomplishing much good by going with them."* And so our Editor goes with them. And thousands upon thousands from different parts of the Republic accompany him. And how, in so doing, are they to be regarded? The name, which they cannot but regard with reverence, as entitled to their veneration, they postpone, in casting their ballots, to a name distinguished by quite other and opposite attributes. And this out of regard, not to their convictions, but to what is called availability. They follow the multitude in opposition to their own convictions! And yet they dream in multiplied instances, that they are worshippers of God! But how *can* this be? They refuse to avail themselves of the God-like excellencies, for which they acknowledge one of their fellows is distinguished and put their trust, out of regard to the multitude, in the idol of the multitude! Is the worship of God consistent with that? Surely not. This is to worship quite another than God; it is cowardly and treacherously to bow down to the Usurper.

* Russell Errett, of the *Washington (Pa.) Patriot*.

The religionists around us profess the warmest regard for the Saviour, especially as the Atoning Sacrifice. For this purpose, they employ the strongest language they are able to select. Jesus Christ and him crucified—they try, if possible, to outdo Paul in magnifying his merits and exalting his claims. To Him they profess to look as the source of every blessing—the ground of their salvation.—Now, if in all this, they are at all sincere, they will regard every man, who maintains in his sphere and amidst his relations the Divine authority, at whatever hazard or expense, with warm complacency and deep veneration. If, for the sake of integrity, consistency and fidelity, he exposes himself to poverty and reproach—counting wealth, reputation, friendship, as nothing in the comparison, they will love and trust him as a living symbol of the crucified One. They will give him right cordially and gratefully their countenance, support, coöperation. Thus will they make him a medium, through which their regard for Jesus Christ and him crucified may be manifested. But the great body of religionists around us move off in quite the opposite direction. If any of their fellows dares to identify himself with a suffering Saviour by hazarding or enduring any thing in honoring the Divine authority, they are among the first to decry him—to hold him up to suspicion and reproach. They heap upon him the most opprobrious epithets. He is, they declare, pharisaical, obstinate, headlong—a very fool, who is sacrificing his usefulness and reputation and comfort to the ideas, with which he is possessed! Thus, as they will hereafter find, they pour contempt upon what they profess to venerate, the Cross of Christ.

We often witness attempts to magnify the worth of the human soul. For this purpose, the strongest language is chosen and employed with the greatest emphasis. Illustration is added to illustration—argument succeeds argument—one figure opens the way for another. Around what is thus described as of inestimable worth we are summoned and urged with great solemnity and pathos to exert ourselves for its salvation. We must in this matter serve the Redeemer, who, we are reminded, endured the agonies of crucifixion for its benefit. Where interests so comprehensive and commanding are at stake, heaven and earth are appealed to for assistance. What prayers, what eloquence, what arrangements and processes, what a compassing of sea and land, do we not witness in this business of soul-saving! But what is the human soul; what but the *personality* of you, my brother, and me and other members of the Family of Adam—that which makes each of us an *I myself*? And in what else can our salvation consist than in being restored, each man to himself—restored to self-possession, inward harmony, the free and vigorous use of our characteristic powers—to the prerogatives we are naturally entitled to wield, and the privileges we are naturally entitled to enjoy? We are then saved when we are enabled to discharge our duties and maintain our rights. And not otherwise. How can we be saved, when for whatever cause, we live in the violation of the laws of our own existence; and, though made in the fashion of man, are, whether by our own passions or the passions of others, prevented from acting MANFULLY, amidst our relations and responsibilities? We are then exerting ourselves for the salvation of the

soul when we endeavor right earnestly to raise our fellows to the dignity of the nature they inherit: when word-wise and deed-wise, we encourage and assist them to be what the Creator designed them to be, just, wise and strong men, free to employ their powers and expend their resources in supporting His authority and in promoting the general welfare.

But alas! the religionists around us to a great extent separate the soul from human personality and place its salvation in the Future—in some sphere beyond the grave. Salvation with them does not even imply self-possession—a restoration to the rights, prerogatives and privileges which naturally belong to mankind. Nay, many of them invade the rights of their fellows, trampling on their personality, and yet affect a lively interest in their salvation. They can see Human Nature assailed, reduced to the deepest degradation, subject to all sorts of insults and injuries, without indignation—without coming manfully to its assistance. They can even go the length of pronouncing slavery itself consistent with the scheme of Redemption! So that one may be at the same time a saint and a slaveholder—a preacher of righteousness and a trafficker in human flesh! They are quite in favor of missionary efforts among the slaves of this republic; not for the purpose of proclaiming liberty to the oppressed but a future salvation! They have the effrontery to tell the slave, that it is the will of Heaven, that he should wear out his present existence, *as a chattel*: he ought therefore to reconcile himself to all the flagrant contradictions and inconsistencies, which such a condition involves. At any rate, they must refuse to exert themselves for his deliverance. They are on good

terms with his oppressor ; giving him their confidence as a sound Christian and a high-souled patriot ! They, however, mean to show their good will by exhorting the slave to lay up treasures in the unexplored and for him the incomprehensible Future ! And this, when the present life is the only germ, whence fruit for the Future can be expected ! When in no other way we can reach the Future than through the Present !

The following extract from a work, published by Bishop Meade, of Virginia, illustrates and confirms the statements, thus recorded. The slaves are here addressed : "Almighty God hath been pleased to make you slaves here, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, *as it is his will that it should be so.* And think within yourselves what a terrible thing it would be, after your labors and sufferings in this life, to be turned into hell in the next life ; and after wearing out your bodies in service here, to go into a far worse slavery when this is over, and your poor souls be delivered over into the possession of the Devil, to become his slaves forever in hell, without any hope of getting free from it." The preacher in the same connection assures the slaves, that God "hath set their masters and mistresses over them in his own stead"—that they are "God's overseers !" Now this general representation is part and parcel of the prevalent religion in this Republic. The Gospel, according to it, does not restore men *to themselves* here, amidst the heaven-established relations and arrangements, with which they are now connected—it may leave them here and now, to oppress or be oppressed—to work without wages or to eat without work—it may even busy itself

in reducing them to the deepest degradation and the most hopeless misery. The benefits it confers are to be come at, nobody knows how, in some unexplored Future. There the oppressor and the oppressed will in multiplied instances rise from the grave, to which they descended in this relation, mutually happy in, and with, each other! All this is monstrously absurd—horribly false! As we are amidst the relations we *now* sustain, so must we be *hereafter* amidst any relations, which we can sustain. If in any way we wage war upon the personality of our fellow here, we are hostile to the salvation of his soul hereafter. To invade his rights here is to push him, as far as we can, into hell. To make him a slave in this world is to labor to destroy him in the future. For as we are amidst the arrangements of the Visible so shall we be amidst the scenes of the Invisible. “*For he that hateth his brother whom he hath seen, how CAN he love God whom he hath not seen?*”

In the train of thought next introduced, I aim, on the one hand, at exposing a glaring and suffocating absurdity, which is every where and at all times multiplying its victims; and on the other, at proclaiming and illustrating a primal, generic truth, equally comprehensive, significant and beneficent. The premises cannot be assailed without trampling on the ordinances of Nature and resisting the authority of the Bible; the inferences cannot be rejected, without falling foul of the laws of reason, and ignoring or decrying the logical connection of consequent with antecedent.

WORK AND WAGES.

"NEITHER did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."—2 THESS. 3: 8-12.

It was just like the Apostle to illustrate the doctrines he taught by his own example. He was an earnest soul; intent on honoring the profession he had made, and accomplishing the work he had undertaken. The obligations he urged on others, he welcomed himself to his inmost spirit. Thus his words beautifully described his deeds; and his deeds made his words perspicuous, significant and impressive. Of all this, the text furnishes a striking illustration. Among his brethren at Thessalonica, the Apostle had heard that there were some who refused to exert themselves in the way of productive industry. Of course, they were "disorderly." They could not help being "busybodies." How they spent their time and strength, we are not particularly informed. They might have looked upon manual labor with contempt as beneath their profession and their privileges; and have occupied themselves in going from place to place, to indulge in mere gossip, religious or otherwise. As they transgressed the laws of their own existence, and of course trampled on the principles of the Gospel, the Apostle

reproved them, pointedly and emphatically. He gave them distinctly to understand, that the habits they had fallen into were of murderous tendency—were against the only methods by which life could be sustained. How, if they refused to work, could their own necessities, however pressing, be provided for?

The course which the Apostle had himself pursued among his Thessalonian brethren, must have made a deep impression on them. They could not but remember, that waiving all claims to any remuneration for his services as a Christian teacher, he applied himself to manly toil, and eat his bread through the sweat of his brow. How could they help listening to words which so manifestly proceeded from the depths of his being, and were so strongly confirmed by his character?

I shall avail myself of the words of the Apostle to illustrate the distinction which widely separates mankind into two classes: **THE WORKERS AND THE UNWORKERS.**

1. *The Workers. Who are they? Such as exert themselves according to the Laws of their existence to provide for their own necessities and to promote the general welfare.* We are under various necessities, some more and others less pressing and imperious; some affecting especially the body and others the mind; some touching us as endowed with the senses, and others as instinct with spirit. For all these we are expected to make provision. Accordingly, we are placed in a field of activity, adapted to our powers, where we are required to exert ourselves for this very purpose. Here certain laws assert their authority, which in our exertions we are expected to obey. The results of our obedience—what

we thus acquire, the Apostle with all propriety describes as "our own." Our own it must be—the gift of the sovereign Owner and Disposer of all things. As such we may enjoy it—may use it in seeking the proper ends of our existence. At the head of this class stands the Agriculturist. He is immediately connected with the soil whence our supplies are ultimately to be derived. Obeying the laws of his sphere of activity, he exerts himself, cheerfully, vigorously, patiently, to draw up from the earth the gifts which the Creator has hidden there for the use of mankind. He, if true to his position, is a genuine worker. His hard hands, his sun-burnt face, his sweatful brow—of what honor are not these worthy ! Such as see nothing attractive and dignified in such things, must be blind enough. He is a true worker, before whose brave heart and tough sinews and stout limbs, discouragements, difficulties, obstacles vanish ; before which barrenness flees away, mountains sink and valleys rise ; and fruits and flowers abound.—Little, if at all, less is the well-skilled, faithful Mechanic to be praised. The carpenter, the smith, the bricklayer—how could we live without such workers ? Their characteristic exertions have an obvious and vital bearing on our welfare. Side by side in our hearts' estimation, let them stand with the agriculturist.—And what shall we say of those who are especially devoted to the work of Education ? That is a genuine and a noble work. If true to their tasks, they lay hold on the constructive principles of Human Nature, and adapting themselves to these, exert themselves for the development of the hidden powers, divinely lodged in the depths of our being. They are the ministers of the Creator, whose activity contributes to the high results

on which He was intent—contributes to bring out into full form and healthful exercise the Nature He has given us. Under their influence, MEN, alive to their responsibilities and possessed of their powers, are fashioned, ready for any good work to which they may be called. Let not the respect and gratitude, to which they are so fairly entitled, be withheld.—The Interpreter of the Divine Will—the expositor of the Bible—the religious teacher, who identifying himself with the Model Man in the work of redemption, exerts himself to raise his fellows into the kingdom of heaven—what a worker is he! How strong and vital every way is the bearing of his labors on human welfare! The principles of the Divine Government, especially as modified by the Mission of the Saviour, he unfolds and applies. These, unspeakably dear to his heart, he makes it his great aim to embody in his own character, and to impress for the highest purposes on the minds of others. To induce his fellows to unite with him in maintaining always and every where the divine authority—to this he gives arm and soul. None of the relations, duties, rights, which belong to the human family, does he allow himself to overlook. They are all sacred in his eyes—all dear to his heart—all are recognized and honored in his exertions. He does what he can to raise the children of Adam to the power, dignity and blessedness of MEN.—And what a work is the true Ruler occupied with! It is his to enforce the demands of justice; to defend rights and redress wrongs; to see to it, “that every man sit under his own vine or fig-tree, with none to molest or make him afraid.” “He is the minister of God,” wielding a sword which was forged, fashioned and edged in heaven; “a terror to

evil-doers, and a reward to such as do well." God speed him in his labors, and give him a recompense suited to his responsibilities!—Nor may we overlook the true Artist. God bless him! He is far from occupied with busy idleness, whether he be painter, sculptor or poet. He labors wisely and earnestly, under a heavenly inspiration, to provide for necessities, which cannot be neglected without involving us in deep and lasting injury. And oh! what a worker is he, who is equally diligent with mind and muscle, is equally himself as manual laborer, religious teacher, poet, philosopher! In him humanity is beautifully developed—to him humanity is deeply indebted.

The instances given are examples of true workers. They might be multiplied. But it is unnecessary in this connection. The illustrations already furnished are, I hope, sufficient to set forth and commend the statement with which I set out.

2. But another part of the subject, equally instructive, but less agreeable, demands our attention. UNWORKERS there are, alas! as well as Workers. These are to be described, so that whenever in their presence we may recognize them, and, as far as in us lies, render them their due. They are known in their relations to mankind under different names, but all hold essentially the same aims, and employ essentially the same methods. They are sometimes called Idlers; sometimes Triflers, and sometimes Criminals. They are remarkable for taking advantage of the unnatural arrangements which every where prevail, to obtain what they call "a living" without manly effort. It is their way to "eat" what is not their "own"—what they have never earned.—To this class, all admit, Thieves are to

be assigned. They act more in character—with less disguise, perhaps, than any of their fellows. For what they take, they do not pretend to render an equivalent. With eager hand they seize what comes in their way, and bear it off as adroitly as they can. They are generally regarded as a nuisance, which the hand of penal justice ought as soon as possible to remove.—How much better are they who make and they who sell Alcoholic poison? May they not be—are they not generally much worse? What sort of an equivalent do they return for what they receive at the hands of their fellow-citizens? Equivalent! They receive gold and silver, bread and honey, and in return inflict all manner of diseases, bodily, mental and moral. They diffuse to the extent of their power an infectious, suffocating atmosphere throughout the whole field of their activity. The bread they eat, very certainly is not “their own.” It is cunningly, stealthily, cruelly withdrawn from the necessities, often stern enough, of its rightful owners—And what shall we say of those who in the sphere of Education and the Professions, while they receive bread to eat and clothes to wear—multiplied conveniences and luxuries—refuse to embody in their character and exertions the principles on which they profess to act? It is their proper business, laying hold of the idea on which human nature was constructed, to apply it at whatever hazard or expense to the highest practical purposes; to exert themselves to increase on every hand men, true, wise and strong. For this, they receive high honors and large rewards. And yet, this is the very thing they refuse to do. And this for fear of losing the rewards and honors, which are the natural return for the work they professedly undertake and

wholly neglect. Whenever they are required by their position and relations to resist popular tendencies and expose popular follies; to throw themselves bravely between the cunning and the simple—the oppressor and his victim; between armed violence and unresisting innocence, they are otherwise occupied. The defence, the improvement, the elevation of Human Nature—such things are beneath the sacredness and dignity of their vocation. It is, they affirm, expected of them to make *scholars*, not men; to defend their clients, not the claims of equity; to prescribe medicine, not to ward off or cure diseases; to build up churches, not to purify and elevate our common Nature. And what will become of them, if they refuse to fulfill such expectations? These men, wherever they are found, and in whatever estimation they are held, are among the worst idlers, jugglers, mountebanks, which prey on the general welfare. “Eat their own bread.” They! Never a mouthful.—What numbers in our country rely for their support, grow rich, “fare sumptuously” on the Credit-System! And what return do they make? Take those who devote their time and strength to our banking establishments. How numerous they are! How expensive and imposing is their style of living! Can any sober man doubt that business would proceed on a firmer basis, with higher encouragements and better results, without than with them; that their presence and activity are a disturbing force in the commercial sphere? What a hot-bed have we in the credit-system, where villainy of all sorts and sizes flourishes! Here character is wrecked, and injuries inflicted, and confidence abused, and woes multiplied. And all for what? Can any body tell?—And all

those who under any pretext produce *sham-work*—who make things for sale and not for use—these belong to the unworkers. Who is the better for their activity? Rather, who is not the worse? They take your money, and in return give you not cloth, but what is sometimes called “devil’s-dust;” they take your money, and in return give you not bread, but what “satisfieth not;” they take your money, and return you not enduring substance, but an empty shadow. They are entitled to the same name as our Saviour gave the brokers in the Temple, and ought not to complain, if like them they are whipped out of the presence of the True and Faithful.—To retire from business without providing for the useful employment of our powers, is to throw ourselves among the unworkers; nor is it any better to receive an inheritance without making it the basis of manly activity. In fact, nothing becomes “our own,” which we do not moisten with our life-blood—which we do not bring home to ourselves in the way of earnest effort. Whatever otherwise we lay our hands upon is not, cannot be, “our own.” We cannot take possession of it without violating the very Laws of our Existence.

From the general principle, which the Apostle here asserts and commends, a few practical lessons may easily be derived.

1. *The Gospel is here as every where else true to Nature.* Nothing is more natural than the connection of Work with Wages. Work is the proper origin of wages; wages the proper result of work. This Nature every where proclaims, distinctly and emphatically. These two terms are mutually correlative. Wages without work and work without wages—what an anomaly!

A manifest and flagrant violation of whatever can deserve the name of Law or Order!—Let four men escape without a rag of clothing or a piece of bread, from a tempest-wrecked ship to a desolate island. They find themselves in what may in some sense be described as a state of Nature. To what Law must they now submit in providing for their necessities? No matter how artificial their training may have been—how strong an aversion to manly toil they may all along have cherished. Manual labor they may have regarded with proud contempt. No matter. Here they are with various necessities pressing heavily upon them. Food, clothing, a shelter—these every drop of blood in their veins demands. And the demand must be yielded to. They must bestir themselves or die. The connection between work and wages they are constrained to recognize and honor.—It is so every where in the view of the careful observer—in the mind of the sober thinker. From unworkers every where, Nature at length withholds either food or appetite. Either their table is empty or their food is poison. They are the prey of hunger or the victims of satiety.—Where amidst the artificial arrangements, which so widely prevail, wages are withheld from the worker, what do we find but confusion, embarrassment, crime and misery? Here is frightful disorder, deep distress, freezing despair. Here is blasphemy, rebellion, outrage. Every thing dear, sweet, holy in Nature is trodden under foot. Fix your eye on any community where, as the Irish bishop said of his countrymen, “the people are starving as usual,” and you will find many and heart-breaking illustrations of this strong statement.

A decisive proof it is, that the Gospel is divine, that

it is always and every where true to Nature. It is never at variance with the Laws of our Existence, inscribed as they are with the finger of the Creator on our inmost hearts—never, with the arrangements which his hand has introduced into the field where our present responsibilities lie. Far, *far* otherwise. The Gospel honors these arrangements. Every dictate and demand and design—every law of nature, it authoritatively confirms. It applies its strength and expends its resources in elevating all who come under its influence to themselves—to the model on which Human Nature was fashioned—to obedience to the Laws which are written upon the foundation of our being. Surely the Gospel must have come from the same source as the human heart, which it purifies—as the nature it exalts.

Of all this, we have a particular and striking illustration in the principle with which this discourse is occupied. There are few things in the whole course of Nature more significant and characteristic than the connection of work with wages. And on this very thing, the Gospel insists authoritatively and emphatically. It abhors all “busybodies.” It requires every man to “bear his own burden,” and assist others in bearing theirs. Every man, working with his own hands, must “eat his own bread.” This is the Gospel—these its requisitions. Whatever is thus at one with Nature cannot but be worthy of our respect and confidence. As such the Gospel should be every where welcomed, most cordially, gratefully, reverently.

2. *The Gospel claims jurisdiction in the sphere of Political Economy.* The just distribution of wages among the workers—this matter, it is sometimes alleged, the

friends of Freedom ought not, in their efforts in behalf of the Enslaved, at all to occupy themselves with, even in the field of politics. It is merely a dollar-and-cent concern. It is too mean and trivial, too coarse and vulgar to attract the attention of great souls, of warm-hearted philanthropists. They must invest their enterprise with a *religious* light. Thus and thus only can they hope for the smiles of the Saviour. Thus and thus only can they retain their hold on the human conscience. Such things are sometimes uttered with an air of deep concern and great solemnity. On multiplied minds, the intended impression is fastened. They are confounded, bewildered, embarrassed with a distinction which exists only in narrow minds and sectarian creeds. For what is the topic, with which political economy is especially occupied? the comprehensive, far-reaching theme, to which it is devoted? Is it not work and wages—their mutual relations to each other—the best methods for distributing the one and encouraging the other? What else, I pray you, gives significance to Free Trade doctrines or Tariff arrangements? The importance of every thing in political economy must be estimated through its relation to work and wages. This is the soul of the whole business. And this, does it lie beyond the jurisdiction of the Gospel? Does Christianity regard it with sovereign indifference? So that you may separate work from wages, as you please, without violating its requisitions and incurring its displeasure? May you throw your own burdens, wantonly, on the shoulders of another? be a “busybody?” eat not “your own bread,” but that which other hands have earned? May you give your countenance to arrangements, which force one to work without eating, and enable another to eat without working? which go

to make the rich still richer, and the poor still poorer? May you do such things with the consent of the Gospel, and be, notwithstanding, a true disciple of the Carpenter of Nazareth? Surely not. The Gospel spreads its authority over the whole field of political economy. Those who refuse to honor the natural connection of work with wages, it denounces as "disorderly." It upbraids them as grievous offenders. It condemns them in pointed terms, and threatens them with a heavy punishment. If it is worthy of the Gospel thus to extend its authority over the sphere of political economy, how can we lose our hold on the human conscience by maintaining and inculcating sound doctrines, on whatever occasion and in whatever connection, in this department of thought and responsibility? We never can be worthy of the smiles of our Saviour or the confidence of our fellows, while we refuse here, as every where else, to occupy the ground which the Gospel defines and cultivates. The Gospel comprehends in its doctrines and demands and arrangements all human interests; and he is unworthy of the name of Christian, who would reduce the limits within which its influence is to be exerted.

3. *The Gospel maintains the principle on which penal inflictions proceed.* How, consistently with its characteristic design, can it do otherwise? It is an expedient, worthy of the infinite Wisdom and Goodness, to bring mankind into conformity with the general government of God. With this sublime object it is wholly engrossed. To this it is true at every point and in all respects; in all its principles, precepts, overtures, arrangements and tendencies. Accordingly, the grand cardinal virtues it commends, are Justice, Mercy and

Fidelity. On these it most earnestly insists; all the benefits it offers, are wrapped up in these, and cannot, without them, be enjoyed. Now we know that the divine government is maintained at the expense of penal inflictions—that Justice is asserted, and Mercy exercised, and Fidelity maintained amidst many and heavy penalties. How can the Gospel, then, secure the object it is intent upon, without giving its countenance to the principle on which penal inflictions proceed?

I know that quite other views of this matter have multiplied and loud advocates. With them the Old Dispensation is a rough relic of the Dark Ages; Moses was little better than a savage and the Law grim enough. From the stern demands and pointed threatenings and terrible exposures amidst which the Mosaic economy, arbitrarily enough, placed us, we are well delivered by the Gospel. How should penal inflictions fall from the hand of Love? The maintainance of justice is now a secondary affair. Under the New Dispensation, the grand object of the Divine Government must be to gratify and please us—to make us happy. Our follies and crimes, however numerous and gross, are now good-naturedly winked at; and every thing is every where brought into requisition, not to secure for us a sound and elevated character, but the largest amount of what we may please to reckon enjoyment. Such a Gospel must be in harsh collision with every thing we know of the Government of God, and can be of no service to those who are hastening to his tribunal. It has not a single feature in common with the Good Tidings, which, according to the Evangelists, Jesus Christ proclaimed. He was every where

and most earnestly for the Law. *That* he regarded with the deepest veneration, and supported with the whole weight of his authority. It was dear to him as his heart's blood; and he regarded every jot or tittle of it as worthy to be maintained at the heaviest expense. In his expositions of the law, both the precept and the penalty, he fully supported Moses. Witness the pointed censures with which He smote the ecclesiastics around him for trampling under foot the fifth commandment.

The same spirit pervades the Apostolic lesson, with which this discourse is occupied. The "busybodies," who introduced disorder into the Thessalonian Church by refusing to apply themselves to productive industry—who would not earn the bread they consumed, he preached no good-natured Gospel to. Not he. He condemned them as criminal. They had exposed themselves to a heavy penalty. They deserved starvation. If they would not work, they ought, he declared, to be deprived of food. Such every way is the Gospel. It never thrusts itself between the criminal and the penalty he has incurred—between the murderer and the gallows. Such weakness and cruelty it regards with stern abhorrence. Let fools beware. If they choose to trample on their obligations—to invade rights or inflict wrongs, they must seek some other refuge from the fears which haunt them, and the punishment which awaits them, than can be found in the Gospel. If they will not submit to the Divine Authority, the damnation they deserve the Gospel will never screen them from. The Gospel, as impressively as the Law, demands obedience or threatens death.

4. *The thoughts suggested in this discourse may assist us in forming a just estimate of ourselves and others.* On

this subject, what sad mistakes are almost every where daily committed! The estimation in which one and another are held, depends with multitudes rather on how much and what they *eat*, than on how much and what they *do*. If one moves along in pomp and splendor—if he is “clothed in purple and fine linen, and fares sumptuously every day”—if, of the gifts which heaven has provided for the human family, he is an unsparing consumer, he becomes on this account an object of general admiration. How he came by what he thus lavishly expends is a question on which only the fewest think of insisting. He may be sure of the support and the applause of the multitude. What a pity! Can anything be more absurd or mischievous? Just think. A majority of the human family are almost every where subject to embarrassment and oppression. Their rights are ruthlessly invaded. The provision which heaven has made for their improvement and welfare is, by a strange perversion, employed to crush and degrade them. Their very existence is often robbed of every thing attractive and significant. And yet they constitute a majority! Their oppressors are few and weak and foolish. Why then do not they break away from the grasp in which they are held, and assert their own dignity and vindicate their own rights? Why do millions in this republic submit to the outrages, which a handful of miserably imbecile wretches see fit to inflict upon them? Why? Because the multitude, in estimating themselves and others, apply a false standard. With them, the dignity of man consists rather in the capacity of eating than in the power of working! Into the divinity of work, they have never seen. Far enough from that. They despise

work, as mere drudgery, and themselves and their fellows who are forced to occupy themselves with it, as mere drudges! Show them one, who, while he *does* nothing, *eats* much, and their admiration is at once kindled. He is their man! To him they ascribe a dignity and worth proportioned to the amount of other people's earnings he consumes! They unhesitatingly give him their confidence, their support, their suffrages; and with loud and eager tongue, fools as they are, describe him as worthy of general veneration! The highest places in "Church and State," they think, are scarcely high enough for the merits which they ascribe to him. And yet, if the truth were told, it would be seen, that his merits lie especially in the costly tribute, which he levies on all around him for the benefit of his enormous belly. All this may well be affirmed of a great majority of those, who wield the elective franchise in this republic. Look at their petted candidates for the highest offices. Who are their Clays and Polks? and who are those who gather around these oft-repeated names? Who are they? Genuine workers, who "eat their own bread"? Not at all. They are not ashamed to eat up the earnings of the poorest of the poor, without compensation or reward. They pilfer from their cooks; they rob their wash-women. Nay, they are not a whit better than mere cannibals! They virtually devour the human hearts on which they can lay their rapacious hands. While the multitude in this and other countries continues to give its countenance and support to such Do-nothing-eat-all, what else can it expect or deserve than embarrassment and oppression and misery?

The Apostle in the text requires us, in estimating

ourselves and others, to apply a very different standard. The creatures among us, which are raised, one, would think, in cruel mockery, to the highest places, he regards as unworthy of a crust of bread. Their proper doom, according to his just judgment, is starvation. The doings of men—these he maintains are the natural basis of their claim on our regard. Our doings constitute the standard by which we are to be judged, here and hereafter. Let us apply this standard, promptly and earnestly. Let us open our eyes on the dignity of work. Let us regard it as our highest privilege. And let us give our confidence and support in every sphere of responsibility to workers alone. The wretch, who can wantonly and remorselessly riot on the earnings of others, let us hold in just abhorrence. Honor him with our suffrages! Perish the thought. Raise him to a high position! Shame on us, if we can endure a thing so absurd and mischievous! May the day soon dawn upon us, when here as well as elsewhere, "every man shall receive according to his works"!

5. *The Gospel demands a radical and universal revolution in human society.* That they are in favor of some such thing, is urged as a grave accusation against some philanthropists among us. The accusers allege, that the Gospel takes society as it finds it, whatever may be its character, and adapts itself to its usages and arrangements. These may be in the highest degree absurd and mischievous. The rich may devour the poor; the strong may trample on the weak. Rights may be invaded; injuries inflicted; hearts may be bruised. What claims the name and the prerogatives of government may be no better than a cunning and cruel con-

spiracy. The damnable absurdity may be openly maintained, and on what is generally honored as high authority, that what the law pronounces property is to be treated as property! On this ground human beings may be reduced to a level with brute beasts, as an arrangement which lies at the very foundation of society. No matter. The Gospel, we are told, has not a word to say against any such abomination, provided it may have entered into the organization of society. It is too busy in saving the souls of men to have an eye to see, or a heart to loathe, or a hand to abolish the wrongs which society may inflict upon them! They may be crippled and crushed—robbed and polluted—may be exposed to manifold temptations and driven to desperation; the Gospel has no word to utter on their behalf if in these things they are the victims of society! And smooth-faced, well-fed ecclesiastics who sanctimoniously refuse to lift a finger to lighten their burdens, pompously threaten these poor creatures with damnation, if they do “not believe” in such a Gospel! A Gospel, which they have every reason to execrate as a piece of priestly mummery—an absurd, cruel thing—the deepest source of wrong and woe, upon which the pride and selfishness of wicked men have ever forced them! And is this the Gospel which Jesus Christ proclaimed? Never. The thought is full of blasphemy. He demands, with a kingly voice demands, a radical revolution in human society, as it is generally maintained. Its designs and arrangement and spirit—all are in the harshest collision with the objects and methods which He enjoins. Justice, Mercy, Fidelity; these with Him are the great end of our existence, as truly in society as elsewhere. Whatever is inconsis-

ent with these, the Gospel peremptorily and strongly condemns. In every Society which, directly or indirectly, sets Justice, Mercy and Fidelity at naught, the Gospel demands a radical revolution. And a radical revolution it will certainly effect.

Take the principle on which, in the text, the Apostle insists. What, I ask, would be the result, if this principle were generally enforced? if men were every where required to "eat their own bread" or forbear to eat at all? if wages were confined to work, and work only could procure wages? What would be the result? What if the estimation in which men were held, and the position to which they were admitted, depended on the work they performed? Would not a radical and universal revolution in society be effected? Who can doubt it? In multiplied instances, those now at the top of society would rapidly descend to the bottom; and those at the bottom, would in as many instances ascend to the summit. Workers would every where be honored and rewarded; idlers every where be abhorred and punished.

What in such a case would become of American Slavery? How long could this accursed thing last where this principle asserted its authority? It would disappear like an ugly dream, when one awakes. Let your McDuffies, and Calhouns, and Clays, and Polks; let their supporters and applauders, generally, be brought under the control of this principle; let them derive the supplies their necessities demand, from the work they perform, and slavery ceases at once and forever within the entire sphere of their influence. Give the slave the wages he has earned, and how soon would not the chains fall from his limbs! How soon would

he not rise to the dignity of a freeman! And yet great numbers say —. But I forbear. What signifies quoting the words of dishonest talkers? We know what the Gospel demands; and may God give us strength to honor its all-healthful requisitions!

Though Selfishness is essentially and characteristically divisive, under every aspect and tendency, yet under its influence its victims may offer themselves as auxiliaries to each other in resisting and proscribing the Magnanimous and Philanthropic. They regard each other merely as tools, to be wielded as adroitly as possible in perpetrating what they may be intent upon. Hence the multiplied and formidable conspiracies, to which we are every where exposed. The Discourse, to which I now invite the reader's attention, is occupied in exposing perhaps the most imposing and injurious among them.

THE GREAT CONSPIRACY.

“A wonderful and a horrible thing is committed in the land ; the prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so : and what will ye do in the end thereof ?”—JER. 5 : 30, 31.

THE prophet here pointedly adverts to the two leading classes in the community, for whose benefit he wielded his official powers. Under the Theocracy, *priests* very naturally held a prominent position and exerted a controlling influence. How it was among the Hebrews in this respect, any one can see at once by glancing at their history. The *prophets* were the interpreters of the Heavenly Wisdom, who were responsible for maintaining such principles, and inculcating such doctrines, and affording such encouragements, and urging such warnings, both word-wise and deed-wise, as the general improvement and welfare demanded. They may well enough be regarded as representing what among us bear the name of *ecclesiastical* arrangements and influences, as the priests wielded what we now describe as *civil* authority.

These two classes with us as elsewhere mutually play into each other's hands—mutually subserve the designs, with which they are, respectively, occupied. With us as elsewhere, the character of the one is implied in, and may be inferred from, the character of the other. Corrupt ecclesiastics are the very dung-hill out of which grow profligate rulers. And usurpers in the state always support jugglers in the church. They are as sure to accompany each other—to be found in each

other's presence as were the Siamese twins. The lies of the one enable the other to play the tyrant.

How ecclesiastics among ourselves by their lies play into the hands of those, who aspire to be rulers, I propose to illustrate in a few particulars. 1. They affirm in one breath, that *religion has nothing to do with politics, and in the next, that it lends its sanctions to whatever political arrangements may happen to exist!* In this republic name after name of candidates for high civil offices may be repeated, who were addicted in one way and another to shameful vices—whose habits were in open conflict with the organic laws of human nature, and, of course, with the principles of civil government. They were drunkards, or debauchees, or gamblers, or slaveholders; or they united in themselves a number, if not all, of these repulsive characters. Tried by the rules, which are generally applied to humble life, they must be pronounced profligates—eminent in folly and wickedness. Their vices, moreover, were as notorious as they were rank and shameless. Nobody pretended to deny what was generally asserted, that their character was radically defective—that their example was foully and fatally contagious. In the circles immediately around them where their influence was most deeply felt, they were known to be seducers and destroyers, whose breath was poisonous—whose touch was contamination. By the accident of wealth, or talents, or connections, they drew upon themselves the attention, and at length the admiration, of the thoughtless multitude. By cunning and knavery, they acquired the reputation of great skill and address and efficiency in politics. Hence, at one time and another, they have been commended by this party or that to the confi-

dence of the nation, as candidates for the highest offices. The whole influence of large and powerful combinations, extending their ramifications all over the republic has been brought into requisition to raise them to such dignities and emoluments and prerogatives as are implied in the titles of judges and senators and governors and presidents.—What position in these circumstances has been taken by our numerous ecclesiastics, especially by those who are most prominent among the clergy? By those, for instance, who preside over our colleges—or occupy the chairs of bishops; by those, in one word, who are fullest fed and most sumptuously clothed—who show themselves from the highest pulpits in the republic? Did they summon their multiplied hearers, scattered as they are far and wide, around them, and urge upon them, earnestly and solemnly, the obligations, which the Infinite Wisdom imposes, and which are so distinctly and prominently recorded in the Bible? Did they, as they had opportunity, impress on every voter its great maxims, teaching authoritatively, that when the “righteous are in authority the people rejoice, but when the wicked bear rule they mourn”? That “God is the only Potentate”—the source of all authority; that rulers, therefore, are “his ministers”—bound by every thing significant and weighty in their offices to be a “terror to evil-doers and a praise to them who do well”? That it is consequently absurd and wicked, to cast a ballot for any name, which fears not God and works not righteousness—for any candidate, who is not wise and just and magnanimous—in whose character, the principles of the divine government are not wrought by habitual obedience to its requisitions? And did they illustrate and enforce

these most weighty and healthful conclusions by embodying them in veritable *deeds*—by leading their people to the ballot-box and showing them how to worship God in the choice of true rulers? No, verily no. Such things, they never thought of beginning to attempt. Had they taken any such position—had they pursued any such course, we had never been disgraced and plagued with the curse of a wicked ruler. Never. The victims of avarice and ambition and sensuality—the blood-stained fighter and the cruel oppressor had never been lifted on high and armed with power, to scatter, as age after age they have been scattering, “fire-brands and arrows and death” all around them. And of this our ecclesiastics and religionists never had a doubt. But corrupt themselves, they have all along been intent on paving the way for the elevation of profligate rulers. They have, therefore, with a profaneness which might well shock the stoutest blasphemer, taught the people to regard their political relations and responsibilities as an unclean thing—a vulgar affair, lying quite out of the province of religion! They might, therefore, vote for whom they pleased—bow, as might seem convenient to the dictation of the parties, to which they were addicted—might raise vicious and cruel demagogues to the highest places of authority: all this they might do without incurring guilt, without offending the Saviour, without inflicting injuries, without exposing themselves to the least just reproach! Nay, these ecclesiastics have joined with the people in thus prostituting the elective franchise—in perverting it into a deadly scourge, worse than the cholera, and, like the whore alluded to in the Bible, have wiped their mouths and exclaimed, What

have we done? From the ballot-box, where they had thus worshipped the Usurper, they have applied themselves to the holiest offices of religion without a blush for their monstrous inconsistency and shameless wickedness. Thus have they opened the way for the usurpation and tyranny of profligate politicians—of impudent demagogues, under the name of rulers!

No sooner have they thus contributed to raise some such creature to the heights of political responsibility, than they turn dexterously round and *throw about him all the sanctions of religion!* All at once he becomes the minister of God, whom we may not deery or resist without incurring the divine displeasure! He may trample on the prerogatives of Jehovah and the rights of mankind—may enact folly and mischief and misery—may be a very snake, voracious and insatiable, among those who are subject to his caprices, still his ecclesiastical coadjutors extol his prerogatives and bid us to bow to his behests! We may not in God's name expose and denounce and resist him! Religion, we are solemnly assured, requires us reverently to recognize in him one of the powers that be; though there is not one drop of a ruler's blood in his veins; though he is utterly powerless for every thing but folly and mischief—a terror to well-doers and a praise to them that invade rights and inflict injuries! Thus political usurpation and tyranny are promoted by clerical falsehood and treachery.

2. To present the same general thought under a somewhat different aspect, I may be permitted to suggest, that our ecclesiastics teach that *rulers may expect the divine protection without maintaining the divine authority.* They, these rulers, are represented in our pulpits

as the ministers of God, acting in his name, and entitled to his guidance and protection. All attempts to expose, decry, resist them are held up to general abhorrence under the most odious names. We are warned to beware of incurring the guilt—of exposing ourselves to the punishment of rebellion, insurrection, revolt. God, we are told, has armed the ruler with a sword, fashioned and tempered in heaven; and it must be extreme rashness and sheer wickedness to rush upon its point. We are threatened with the halter here and with hell hereafter, if we dare to oppose any of those who are clothed with official power. All this must be as familiar as household words to those, who are at all conversant with the political history of mankind, any where or any when.

If we venture, however modestly, to inquire on what grounds rulers are thus entitled to the divine protection, we are cautioned to beware of meddling with matters so far beyond our depth. It ought to be enough for us, that they bear the titles, and occupy the places, of rulers—that they are found at the head of affairs. They belong of course to the “powers that be!” and as such are entitled to our reverence and obedience! What; if they are an encouragement to evil-doing; and a terror to all, who would honor their responsibilities and do their duty! *That*, we are assured, makes no difference! They may despise the divine authority and trample on the divine prerogatives, openly and flagrantly. They do not thus forfeit the divine protection! No; not at all. They may in God’s own name assail God’s own throne! They are safe in so doing beneath his shield! Thus do our ecclesiastics separate rulers from the rest of mankind in

their relations to the Only Potentate. All other men must submit to the divine authority in order to enjoy the divine protection. Rulers, we are taught, are raised far above any such necessity! How cunningly all this is adapted to the designs of ambitious earthlings, and profligate demagogues and remorseless tyrants, I need spend no time in showing.

3. Or to vary the illustration: *Our pulpits demand for those, who are clothed with one office and another, the TITLES and HONORS of rulers without requiring of them the CHARACTER and INFLUENCE of rulers.* A ruler, obviously, must be one WHO RULES—who gives to his fellows the benefits of his superior wisdom and power—of his magnanimity and heroism. He must rise above them in the elements and attributes of a genuine Humanity. He must hold those aims, and employ those methods, and put forth those exertions, which are characteristic of manliness of a high type—of an elevated stamp. Otherwise he can by no means afford counsel, guidance, protection to his fellows—can by no means RULE for their benefit. All this is most obvious and certain. And all this is to a wide extent overlooked by those who occupy our pulpits. They are forward in terms sufficiently unqualified and emphatic to demand for those, whom they find at the head of affairs the titles and the honors which are appropriate to rulers. We must treat them with marked respect. We must render them unquestioning obedience. We must yield them the confidence they demand. We must put ourselves and our children under their control. Time and money we must lay out, to enable them to maintain a sort of regal state. All this is demanded at our hands while no equivalent for our bene-

fit is insisted on! Instead of wisdom, these lofty, bloated creatures, perched on the very summit of human existence, insult us with their formal, pompous follies! Instead of guiding, they offer to seduce us. Instead of affording us protection, they themselves inflict upon us the heaviest injuries! Instead of vindicating our rights, they themselves assail them! They are often eminent in every thing selfish, pusillanimous, vulgar, profligate! Go to Washington, and study the character which they there exhibit! Are not sensuality under every form—and cruelty of every type—and meanness of every guise and name—and imbecility and absurdity of every description there at home? Rife, and rampant, and reckless enough to put any common fiend to the blush? There do we not find the very nest of slavery, where vipers and cockatrices of every sort and size are hatched and nourished? And yet our ecclesiastics would have us honor, under the sacred name of rulers, those who are busy in doing mischief on a broad scale—who give their countenance and support to all that is absurd and infamous and destructive in political designs and arrangements! The Jacksons, and Clays, and Polks, and Van Burens, and Websters, and Calhouns, who have been pushed forward to such prominent positions in the national counsels by the infatuated and guilty multitude; these and such as these are the names, which our religious teachers commend to our confidence and veneration! The character and influence of rulers, we may not demand of them; to the titles and honors, however, they are entitled! No prophet under heaven ever uttered dogmas more flagrantly and malignantly false—better adapted to the objects, with which profligate rulers are always occupied.

4. Another illustration: *Our prophets in one breath assure us, that rulers are the agents, the servants of the people—the instruments of the popular will; and in the next, refer to the laws they have enacted, and the arrangements they have introduced, as an insuperable obstruction to our exertions to remove the evils, which oppress us, and to secure the benefits we are entitled to.* The multitude open both mouth and ears, when addressed with loud sounding words, magnifying their sovereignty. They love to be thus tickled and inflated. Their senseless pride is thus gratified. No matter how impotent they may be, when called to contend with their own passions. No matter how blindly they may pin their faith upon the sleeves of the pretenders and impostors around them. They are mightily flattered when they hear themselves described as the source of all authority—the soul and substance of whatever deserves to be regarded as civil government. They are kings; and those who are invested with office are their servants! They are the potter; and those who enact and expound and execute the laws, are the clay in their all-powerful hands! Blessed is the nation which enjoys the guidance and protection of universal suffrage! Such notions, set afloat by our ethical and theological nursing fathers, greatly favor the designs of aspiring demagogues and ambitious profligates. When they are climbing into office, they cringe and bow before the people. They are so unpretending and humble—hardly worthy to stoop down and loosen the sandals of the popular foot! They would be so happy to render some little service to the venerable public! They are ready to run on its errands—to execute its commands! They can do nothing of themselves, poor, helpless, un-

aspiring creatures! They ask no higher honor than to lie passive in the hands of the all-wise, almighty people! Thus by fawning, and cringing, and bowing, they secure popular favor—plant themselves on the shoulders of the people, and ride, heartless knaves as they are, into offices, to which they are every way incompetent—which they do not even aim at honoring! But this they could not even begin to do, if the pulpit were at all true to its responsibilities; if it taught that only one competent to guide and protect could be a ruler; and that instead of being the tool of the popular will, it is his to counsel and control, in one word, *to rule*.

But when our prophets have once boosted such creatures into office, where they generally sit as dignified as an ape on a sign-post, they turn round and describe their official acts as unassailable, invincible, almost immutable! Oh! yes, they admit that this or that is a great evil, a gross absurdity, a crying sin. Reformatory efforts must, however, be fruitless; for the thing is “guaranteed by the Constitution!” Slavery, for instance, is a mother-abomination—a system of injustice, folly, cruelty—the abhorrence of earth and heaven. But then it is the result of the social compact—the creature of legislation—it is created and protected by law! All good citizens, therefore, will leave it unassailed. We are urged to submit to our rulers, as if they were the potter and we the clay in their hands! Thus in the mouths of our prophets one lie stands opposed to another; and yet both the one and the other are made, each at the right time, to subserve the designs of profligate rulers!

And then there is such a thing as *clerical* ambition, with its baits and prizes. There are the “uppermost

rooms at feasts and the chief seats in the synagogues." There are your lofty pulpits and fat salaries—your professorships and presidencies and chaplaincies. In the ecclesiastical as well as in the political sphere, there are high positions and showy titles and imposing environments. And these prizes can hardly be had without the countenance and assistance of those who occupy the high places of political preferment. Your demagogues are to a great extent relied on, directly or indirectly, to countenance and support the prevalent religion, with its pretensions and designs, and arrangements. When churches are to be built, and proselytes multiplied, and religious establishments extended—when organizations, professedly for pious or philanthropic purposes, are to be formed and strengthened, whether for operation in this or in foreign countries, nothing can be done without their patronage. And especially if a heretic is to be scented out and hunted down—most of all, if some member of the clerical profession who has dared to assert his own personality—has had the hardihood to prefer the claims of justice and philanthropy to the demands of sectarianism—to expose the inflated professions, the loathsome hypocrisy and poisonous influence, which so greatly abound, is to be overwhelmed with reproach, your political aspirants are expected to be forward and active in the business. In a thousand ways, they are continually playing into the hands of the ecclesiastics.

While this game between the ecclesiastics and the demagogues is going on in the presence, and at the expense of the people, how according to the prophet are *they* affected? His views on this as on other subjects, are widely at variance with the notions with

which your psuedo-philanthropists are intoxicated. He had none of their confidence in the masses—in the thoughtless, headlong multitude. He was far from indulging in their idle dreams about the healing efficacy of universal suffrage. His philanthropy lay in something else than in asserting on their behalf prerogatives and privileges, to which they were wholly incompetent, and therefore by no means entitled. He saw clearly, that they were the very soil in which the evils he complained fastened their roots—whence they derived nourishment. Bad as was the state of things in the spheres of religion and politics, the “people loved to have it so.”

A genuine philanthropy never confounds the work of God in the constitution of human nature with any of the multiplied perversions of it, which are to be charged on human folly and wickedness. To the rights, which are inherent in the former, the latter is by no means entitled. The grand comprehensive right, the all-embracing duty, of the masses is to be in aim and activity what they are in structure—is to be conformed to the constructive principles, the organic laws of their existence—is to be true men, the image of the Creator. They have no specific rights—no particular duties—*none at all*, which are not comprehended in this primary obligation—this high prerogative. Just so far and in whatever respects they refuse to be what the Creator requires them to be, and to do what the Creator requires them to do, in the precepts which he has wrought into their very nature, do they make themselves aliens and outcasts. So far are they *beside themselves*; no more worthy of confidence, where the general improvement and welfare are concerned, than

maniacs and monsters. Their political activity, under the misguidance of false prophets, always results in usurpation and tyranny. They always prefer folly to wisdom—meanness to magnanimity—creatures in a higher degree *themselves* than they know how to be—*these* they prefer to the Godlike. Around these they are sure obsequiously to gather for guidance and protection. *This is the mother absurdity whence all their follies spring—the generic sin, whence all their vices proceed.* With devil-worship more arrant and flagrant, hell itself was never disgraced.

How did the masses treat a Jeremiah amidst their profligate priests and lying prophets? Quite characteristically—just like themselves. No Hebrew was subject to a popular odium so deep and malignant. Every body hated and reproached him. He was regarded as a target, at which all, men, women and children, might hurl their missiles in sport or spleen or fury. In the mean time, the poor, blind wretches clung to their seducers and destroyers—to their priests and prophets, as if something better than perdition could be expected from folly and knavery! And this, till overwhelmed and swept away by their absurdity and wickedness! How, generally, does the multitude reward the man, who at whatever hazard or expense exerts himself to promote their welfare? He labors, word-wise and deed-wise, to deliver them from the evils to which they are exposed—to raise them to their proper worth and dignity. He mingles with them right fraternally in sustaining the trials and performing the tasks, to which all are heaven-summoned. Their welfare he prizes above wealth and reputation—the ties of friendship and the honors of preferment. I heard him

say, not complainingly, but in the way of illustrating the respect and confidence to which the multitude are entitled; I heard him say, In this community I have every way acted, as far as in me lay, the manly part; welcoming in the midst of sun-burnt laborers the homeliest toils; freely sharing with them whatever of self-denial, and contempt, and exposure is generally reckoned incident to their condition. In the profession to which I properly belonged—in the circles in which I naturally moved, I have thus exposed myself to suspicion, to hatred, to reproach. As a fool, fanatic—even misanthrope, I have therefore been stigmatized.—And what in return have I received from those whose improvement and welfare I sought at the expense of reputation, wealth, preferment? Whose natural rights, prerogatives and privileges I asserted at the hazard or all that the members of my own profession prize most highly and pursue most eagerly? And that, when what they most coveted was placed within my reach and virtually urged on my acceptance? What in return have I received from those, to whom I thus devoted arm and soul—talents and substance? What? why just what any reasonable observer and just thinker would mournfully yet certainly expect; neglect, or derision, or reproach, or opposition! Had they offered any thing, indicating self-respect, a manly regard for their own rights and welfare, a just estimation of the exertions of their friends on their behalf, they would *have ceased to be themselves*. Among the false, the cunning, the knavish, among demagogues and pretenders, and impostors, they generally seek and find their favorites! On these, their worst enemies, they bestow their smiles and lavish their favors.

But what ails the multitude, that they should thus plunge headlong into absurdity, crime and misery? Why do they not offer their allegiance to the wise, strong, magnanimous men, to whom they have access? Why do they not eagerly and gratefully avail themselves of their presence and power and benevolence? Why? Because they cannot endure the restraints which would thus be imposed upon their passions. They cannot bear to be admonished and reprov'd and corrected. They are blindly intent on having their own way according to their own methods. They care for nothing better than self-gratification. They are sensual; and must, unexposed and unrebuked, have free access to the dram-shop and brothel. Or they are avaricious; and must be permitted to make money out of the ignorance or indolence or imbecility of their fellows. Or they are ambitious; and must as best they can grope their way to the high places of authority. They are animal in their aims, methods, pursuits, and must be allowed to go upon their bellies and feed upon the dust. In wielding the elective franchise they can not be expected to rise above themselves. Those, who are most like themselves—themselves in the highest degree, will be their chief favorites; upon such they will lavish what they esteem their choicest favors. Hence the lying prophets and profligate rulers, into whose hands they commit themselves and their children, for the present and for the future—for time and for eternity! Can absurdity be pushed on to greater depths, or profligacy be carried to wilder excesses?

Before he retires from their presence, the man of God has a question for the lying prophets and profligate rulers and infatuated people, whom he was ad-

dressings, which it would be well for them to study and frame an answer to. They were hastening on to the natural results of their folly and wickedness; and how would they dispose of the embarrassments, in which they would then find themselves involved? "And what will ye do in the end thereof?" The falsehood of prophets—the profligacy of rulers—the infatuation of their adherents are charged with appropriate tendencies. These belong to them inherently, intrinsically, essentially. They enter into their very nature and must be developed in their history. Infatuation, profligacy, falsehood cannot but exert their appropriate influence—cannot but produce their natural effects. They may for a while, as they often do, operate under strange disguises and deceptive names. But in due season, the poison will take effect. Nothing can neutralize the tendencies, or prevent the effects, which belong to absurdity and treachery.

Let lying prophets and profligate rulers and the infatuated multitude beware! Confusion, embarrassment, remorse, shame, apprehension, despair; upon these things, they are madly rushing! Their sins—the sting of death is there! In each of them, the coals of an endless, deadly strife are burning. They are at open war with God and nature. They are in conflict with each other. Whether they are aware of it or not, their babels are tottering; and in their fall will crush them utterly. A single glance, however hasty and rapid, at the general condition of Christendom is enough to impress such warnings on every open heart—on every ingenuous spirit. Look at England, France, Germany, Italy, the United States. Confusion, apprehension, distress; how they every where

stare us in the face! Falsehood, treachery, tyranny in high places; stupidity, servility, and desperation in low places: what other results could be expected? The end is at hand; let every man inquire, what provision he has made for the exigencies, on which he must then be thrown.

With so much to embarrass and obstruct, how can we hope to accomplish any thing worthy of the aims we are encouraged to hold, and the enterprises in which we are required to engage? A grave problem, truly. With this, I attempted to grapple in the succeeding Discourse.

THE STAFF OF ACCOMPLISHMENT.

"I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—JOHN 15: 1-7.

THE Saviour here grapples with the great problem of human existence and clearly solves—beautifully disposes of it: *How may we best succeed in laying out our strength—in expending our resources; how may we become most extensively and effectively useful?* More important questions can hardly be urged. A matter bearing so vitally and powerfully on human welfare; the Saviour could not overlook. It belonged to the work, which he had undertaken—to the office which he had assumed. Let us give heed to the great conclusions, which he here offers to impress upon us.

In the most comprehensive manner, we are here taught to distinguish the practicable from the impracticable. How we may avoid the one and reach the other—on what condition we may escape defeat and achieve a triumph, we are here informed. The natural relation, which, as members of the Human Family, we sustain to the Messiah, we must recognize and honor—we as his subjects must identify ourselves with

him, as our King—must, as dependent on his wisdom and power, avail ourselves of his presence and prerogatives, if we would accomplish any thing in our various spheres of activity. On this general condition, we may hold the highest aims, and pursue the noblest objects, and enter upon the most magnificent designs with the fairest prospects of success. Of all this, the Saviour assures us in language sufficiently plain and emphatic. The union of the Vine with the Branches, he employs to illustrate the relation which binds him and us together. The power of producing fruit, the Branches owe to the Vine. If they neglect or pervert this power, they expose themselves to excision. If they turn it to good account, it will ultimately increase in their hands with higher and higher results. If we are true to our relations to the Saviour, nothing in the way of effective usefulness is too much to be expected. “Ye shall ask what ye will, and it shall be done unto you.” Otherwise, our existence will be fruitless—we shall be able neither to perform nor enjoy. “Without me, ye can do nothing.”

Now all this is directly and flagrantly in the face and eyes of the notions, which, proceeding from their accredited teachers, have acquired a wide currency and a high authority among the human family. Our usefulness, it is generally supposed, depends on something else than our character. We must beware, therefore, of holding aims and employing methods so elevated as to forbid success. We are reminded of the multiplied failures, which have followed the exertions of those philanthropists, who made light of this caution—who studying the constructive laws of human nature, have endeavored in the name of the Saviour to raise man-

kind to their proper worth and dignity. Brought thus into conflict with the sentiments and habits, which generally prevail, their best efforts have proved abortive—they have wasted their strength and thrown away their resources. The good, which, by humoring the prejudices and pampering the passions of their fellows, they might have done, they have failed to accomplish. Instead of this, they have exposed themselves to suspicion, opprobrium and persecution; and with all their honesty and earnestness have “put back” the good cause to which they were devoted. Did not the multitude in the very presence of the crucified Saviour exclaim, wagging their heads: “Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.” And for this taunt, so bitterly derisive—so cruelly blasphemous, did not their ecclesiastics furnish a distinct and emphatic echo? And was not His mission hither generally reckoned an egregious failure? And how else have *their* exertions been regarded, no matter in what department of human responsibility, who have modelled themselves upon his character—who in pursuing the same great objects have employed his methods? They have always and every where been reviled as visionaries—as lacking common-sense—as ill-acquainted with human nature—as reckless, self-confident and obstinate—as touched with insanity—as disposed to misanthropy. Their principles, it is admitted, are sound, and their integrity above suspicion. They often think clearly, mean well and act resolutely; but then, it is affirmed, they lay out their strength in attempting the impracticable. And so, their fellows stand aloof from them as unworthy of countenance,

confidence and coöperation. Thus they, who railed at Jesus, wag their heads at his disciples.

In the sphere of Politics, it is admitted, that only the wise and strong—that only the magnanimous and heroic should be placed at the head of affairs. When a name thus distinguished is repeated, one and another, of this party or that, promptly exclaims, he is worthy of general confidence, and we would gladly give him our support. But he cannot be elected. Why should we throw away our vote by resisting the majority? Better give our suffrage to a bad candidate, who may be elected, than to a good one, whose qualifications are so high as to place office beyond his reach. To justify himself in occupying such ground, one of the number thus described gave public utterance to the following words, which stick fast to one's memory: "The candidate of the League, we revered over all men living, and, as a man, he was entitled to our vote above all other men; while, on the other hand, old party associations had embittered us towards the Free Soil candidate. But the League had no friends in Pennsylvania—not even enough to form an electoral ticket. We could not have retained fifty subscribers in support of it. There was then no prospect of usefulness in that direction. On the other hand, the people were flocking in crowds to the Free Soil platform, and there was every prospect of accomplishing much good by going with them." And with them he went, a miserable victim of the sensual philosophy.

I once ventured to remonstrate with an acquaintance of high standing among the more zealous religionists in the city of New-York, on giving his countenance to the "negro-pew," that consecrated monument of "re-

spect of persons." The evil of the thing, he felt and deplored. It was manifestly at war with the spirit and design of the Gospel. It was equally absurd, cruel and mischievous. But then what good would come from opposing the irresistible and inevitable? To maintain church arrangements in New-York without the "negro-pew," he affirmed, was impracticable. He, therefore, gave it his countenance; reluctantly, regretfully, remorsefully indeed; but still he gave it his countenance!

Now in opposition to all such conclusions, the Saviour defines in the text the only ground, on which we can accomplish any thing in our exertions. We must identify ourselves with him. Unless we rise above him in our aims and endeavors, we do not rise above the ground of successful effort. All things here are practicable. On any other ground, the most strenuous exertions must be fruitless. So he, who speaks with kingly authority, affirms. Let us, as far as we may be able, look into this matter; with all earnestness and patience, let us look into it, for it nearly concerns us—touches us vitally.

Our Saviour employs the term "do"—"without me ye can do nothing"—not according to popular usage, but with philosophical exactness and propriety. In some sense, we may be said to do, however we may exert ourselves. All our movements, in this sense, may be described as doing. But the word has here another and a higher meaning. It describes whatever in human activity goes to preserve, to build up, to carry forward the object it affects, to its proper destination—whatever embodies itself in substantial and enduring results. Every effort, which is adapted to

develop and mature human nature, on a smaller or a larger scale, in its individual or social manifestations, according to its constructive principles, belongs to the sphere of doing. Him, who is naturally and properly my king, I may see upon a cross, the object of almost universal derision, reproach and abhorrence. His sufferings, according to the general sentiment, are a just punishment. Now, if in this disguise and under these disadvantages, I cordially and reverently recognize His claims, meekly putting myself under his control, and resolutely sustaining his authority, however I may incense the multitude around, I am acting according to my nature and relations. *I exert myself manfully*—urging my way, to be sure, amidst embarrassments and obstructions numerous and formidable enough—still urging my way towards my proper destination. In distinction from—in opposition to the multitude around me, *I am doing something*—I make a successful effort—I produce a result, as substantial and enduring as the sceptre of the Messiah.—In the mean time, the maddened, reckless multitude, which dipped their hands in His blood, have been occupied, not with doing, but with the opposite of that—with *undoing*—with perverting, injuring, destroying. They may swell and swagger as they will—they may rend the air with their shouts, boasting that their counsels, plans, exertions have been crowned with success, but they labor under a most grievous mistake. Success! What, in trampling on their own nature! In degrading themselves below the most envenomed reptiles! In stabbing their own vitality! Is the drunkard crowned with success, when he falls into the gutter? Or the debauchee, when he writhes in unutterable agony on his loathsome

couch? Or the suicide, when he cuts his own throat? Yes, just as successful as are the headlong creatures, who glory in having placed at the head of affairs in this republic a mere fighter, with his hands covered with the blood of innocence! They belong to the class—not of doers, but of *undoers, of destroyers!*

In any sphere of activity appropriate to our powers, two things, mutually implied in each other, are manifestly requisite to success. That we, 1, *acquire self-possession*.—We have a nature of our own. Into our structure, as members of the human family, enter elements, altogether characteristic. By these we are distinguished from all the creatures, by which we are surrounded. Just so far as in any of our movements, these are brought into requisition, do we act characteristically—just so far do we manifest our proper nature—do we behave manlike. In this respect and that, do we in our native endowments and attributes occupy ground in common with the brute creation. Like them, we have instincts, senses, appetites, passions. These, however, belong to us as *human creatures*, and are to be exercised and provided for in accordance with our proper nature. They are to be held subordinate to our higher powers—the powers, by which we are armed in distinction from brutes. If our higher powers are brought into subserviency to them—a thing which so generally marks human history—then our activity is unnatural—monstrous—unmanlike; sinking us far below the brutes. Here we are not *ourselves*—do not *exert ourselves*. Our proper personality is not brought into requisition. We do not *possess ourselves*—have not acquired self-possession. We ARE POSSESSED by our appetites, senses, passions. As endowed

with human nature, we can in this condition do nothing—appropriate nothing—enjoy nothing. In all such respects, we rather fall below, than rise above, merely brute natures. The drunkard, the debauchee, the slave of ambition, avarice, or malice, none of their acquaintance regard as in possession of themselves. In their aims, methods and exertions, they are generally pronounced unnatural—unmanly.—WE MUST BECOME OURSELVES, before we can accomplish or enjoy any thing characteristically. *The elements of our nature must be wrought into our habits.* We are, as partakers of humanity, reasonable—endowed with reason. This attribute belongs to us, characteristically. To be *human*, then, our actions must be reasonable. When in our aims and exertions we become so, WE BECOME OURSELVES. Then our efforts will be a manifestation of our proper personality—will be *human* efforts. Then shall we do, appropriate, enjoy, characteristically.

In this—in thus becoming ourselves, lies the very pith of *Regeneration*. “That,” affirms the great Teacher, “which is born of the flesh is flesh, and that which is born of the spirit is spirit.” In human nature, you find flesh and you find spirit. What can the development of the former be but flesh? Modify it as you will, endow it as you will, arm it with whatever instrumentalities; still it is—it must be flesh. It cannot rise above itself. It may press into its service the laws of heaven—may in some sense make the Messiah himself, as indeed it often does, its minister—may enslave the higher elements of human nature:—still all its manifestations will be like itself, fleshly. So long as we are under the control of the flesh—of the animal of human nature, so long are we incapable of obedience to the Messiah—“cannot

enter the Kingdom of Heaven." But we cannot become ourselves until our whole nature,—*whatever is essential to our personality*, is, characteristically, brought into requisition. Now our personality lies especially in the spirit—in the power of understanding and obeying the laws of the Creator—in the power of appropriating the light, and yielding to the demands, of reason. When our nature in this respect is developed and brought into requisition, then we become ourselves; then are we "born of the Spirit;" then our exertions will be manifestations of our proper personality; they will be natural, human, manlike. For that which is born of the Spirit—all its manifestations—will be spirit—will be true to itself. This is to acquire self-possession—to "come," in the very appropriate words of the Saviour, "to ourselves;" and this is undeniably essential to our success in any *human* enterprise.

2. To the same result, moreover, it is essential, *that we exert ourselves according to the laws, which prevail in our field of activity*. As there is a mutual adaptedness between ourselves and our field of activity, the laws which vitalize our existence, and the laws which prevail around us, must be essentially the same. We acquire self-possession by exerting ourselves reasonably, manfully towards the objects, by which we are surrounded. Self-possession implies such exertion; and such exertion involves self-possession.

Now we are dependent creatures. This is obvious, undeniable, universally admitted. Dependence pervades our being at every point—reaches every drop of blood and every thread of nerve. We cannot act in character, as reasonable creatures, otherwise than by adapting our exertions to our nature in this as in other

respects. Thus only can our efforts, whatever they may be, be *truly human*—be a manifestation and expression of *ourselves*. Thus only can we either do or enjoy, characteristically. Our nature as dependent implies the Absolute Will. From Him we proceeded, by him are we sustained, to him are we responsible. He is the Life of our life, the Vitality of our existence. Now the Absolute Will manifests himself *in and through the laws*, which pervade our personality and which control the objects around us. In these, we have his majestic presence. They are the sceptre in his hand. Through them, he asserts his authority, offers counsel and assistance, and confers the richest benefits. What can the dependent will effect in opposition to the Absolute? Surely nothing. What may it not effect in subserviency to—in coincidence with the Absolute? Hear the Saviour: “If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” When our aims, methods and exertions are adapted to the principles and arrangements of the Divine Government, we cannot exert ourselves in vain—our efforts will be effective—our endeavors successful.

We are now ready to give direct and earnest attention to the assurance of the Saviour, which is the soul and substance of the paragraph, with which in this discourse we are occupied. If we identify ourselves with him, success will crown our exertions. For in so doing, we comply with the conditions, on which effective effort depends; in other words, we thus acquire self-possession and adapt ourselves to the laws, which assert their authority in our field of activity.—Who is He, then, who gives us this assurance? We recognize in

him the same nature as we ourselves are partakers of. In his structure and ours, the same elements were combined and vitalized. He as well as we was human. In him, however, our nature, both in constitution and manifestation, was altogether royal. His attributes, native and acquired, were sublimely kingly. Human Nature in him rose to the highest pitch of worth and dignity. He lived amidst the relations—was surrounded with the objects—was summoned to the duties, which are naturally appropriate to the human family. Of this family, then, he was the King—the Messiah, by a necessity as strong as the arm of Omnipotence. He could be nothing less than the Messiah. His kingship was enthroned in his character. The sceptre could not be separated from his native powers and acquired habits. While himself, he must be king. And this, with or without the consent of those, by whom he was surrounded. Whether they yielded or withheld their homage—whether they bowed to his authority or resisted it—whether they raised him to a throne or to a cross, He was equally their sovereign. The relations, which he sustained to mankind, were in the highest degree significant—replete with the weightiest meaning. To every man—for every man, he was a royal brother.

The nature, which is wrought into every child of Adam—the nature, which is the very soul of his personality—the self of himself, was in the Saviour in the highest degree what it was—in the highest degree human nature. Every man, then, might see in Him *himself*—his own nature raised immeasurably above himself in every proper element—in every characteristic attribute. Amidst the human family he must be

himself—must be in aim and activity what he was in nature and character. This every child of Adam was entitled to expect—was entitled, I may reverently say, to demand; was therefore entitled to demand and expect that the Saviour would act the part of a king for his benefit. For *He was his king*. And in this was involved, from this might be derived, whatever the highest welfare of mankind could require.

The presence, the aims, the activity of the Messiah are naturally adapted to produce the highest effect on the character and condition of his subjects. The superiority of any of our fellows, wherever and however manifested, we cannot regard with indifference. The true leader in any high enterprise—how inspiring, how invigorating is the influence his presence exerts upon us! He is as it were the life-breath in our nostrils—the soul of our souls—so that we live in him a higher life—wield in him more decisive powers. With him we may accomplish what without him we could hardly attempt.

In the Messiah, in his relations to us, there is,

1. *Authority to arouse*.—The authority of any presence will be as its natural worth—its intrinsic dignity. This, if we are truly alive, will come “home to our business and bosoms”—making there its appropriate impression. A great name—a superior power naturally makes itself felt as a great name—a superior power. It arrests our attention—it takes hold of us—it arouses us. It wakes us up to thought, reflection, study. We give heed to what it may urge on our regard, in whatever way it may manifest itself.—Mankind are always taken, aroused, borne away by what they regard as indications of superior power—by greatness under all

its manifestations. True, they often make mistakes, led astray by the false appearances, by which they are haunted. They often call the little, great; and the great, little. They often thus involve themselves in gross absurdity, heavy guilt and deep misery. Hence the deplorable condition of the human family. But in despite of all this, the tendency of the nature they inherit, is manifest. What they regard as greatness—as superior power, takes hold of them—arouses them—awakens in them thought, reflection and something of awe. If it be *really* greatness and superior power, before which they stand, the effect thus produced is marked, decisive, permanent. What, then, must be the effect, which the presence of the Saviour is adapted to produce? His worth is immeasurable—his greatness incomprehensible. He is the very soul of dignity—rising in his nature and habits to the very pinnacle of the morally sublime. How can we as living souls stand before him without finding ourselves thoroughly awakened—aroused—awe-struck? And then,

2. *There are attractions to draw us.*—The greatness of the Saviour consists in solid and enduring excellence. It is intrinsic, essential greatness. His excellence, moreover, is strictly *human*—the excellence of a human being, as a human being. As the Messiah, he does not rise above the limits of humanity. He not only carries humanity with him to the throne; his kingship is enthroned in humanity. In his aims, methods and exertions—in the elements of his nature, and the traits of his character, he must therefore be intelligible to mankind. His perfections, they cannot help perceiving *as perfections*. Whatever is so seen, is seen to be attractive; in other words, we are drawn towards it—

naturally stretch out our arms to embrace—to appropriate it. This effect must be produced in us by every exalted form of our own nature—of course in the highest degree by that form, which is raised to the loftiest heights of kingship in the Saviour. Thus affected, we find,

3. *In Him an example to teach us.*—The true way of appropriating what thus arouses us—thus attracts us, is laid open in the example of the Saviour. In it, we have all the lessons of heavenly Wisdom, which are essential to our improvement and welfare, embodied, vitalized—in full activity. Thus presented, they are in the highest degree intelligible and impressive. Not in words only, in *deeds* also, the Saviour shows us what is truly—what is in the highest degree, manly. What we *should be*, we find in him, in full strength and beauty. He furnishes us in himself with a living model, on which we are to fashion ourselves—on which each of us may in his own personality build up a true man—a man whose character will be a genuine reflection of the excellence of the Saviour. This, the great end of our existence, his example teaches us how to achieve. And then in him, we have,

4. *Whatever of sympathy and assistance* our necessities may require.—He is naturally and necessarily our king—our Messiah. He is so, as infinitely superior to us in all the elements and attributes, of which human nature is capable. As a man, he is a king—as a king, he is a man. More. As a man, he is *the* King—as a king, he is *the* Man. As such, he cannot but take the deepest interest in—cannot but cherish the most effective sympathy with, *every thing human*. His regard for our nature, so deep-toned and comprehensive—so truly

royal, he naturally extends in full measure, to all our efforts, however feeble and awkward, to reach the proper goal of our being—to act worthily of ourselves; in other words, to be to him as *subjects* what he is to us as *Sovereign*. Hence the labors, which he performed—the sufferings, he endured. These, both the one and the other, were truly Messianic—belonged to, and grew out of, his relations to us as the Christ—as our king. Amidst these relations, and under this character, he ascended to the heights of royalty in heaven, where he reigns—lives right royally for our benefit. In all our endeavors—amidst all our struggles to acquire self-possession—to reach solid worth and enduring dignity—to become *ourselves*—true and faithful men, we may reckon on his countenance and assistance. Whatever of encouragement and restraint—whatever of guidance and control and protection we may need, he will afford, promptly, liberally, effectively. The character, he manifests—the relations, he sustains—the position, he occupies make all this altogether certain. He cannot do otherwise without denying himself. And he is as immutable as he is excellent.—Why, then, should he not assure us, that by identifying ourselves with him, we fulfill the conditions of extensive and effective usefulness—we *achieve success*—we become DOERS in our various spheres of exertion and responsibility?

But how may we reach his presence and secure the benefits, which he thus offers? Long ago, and in a distant country, he made his appearance and manifested his kingly character. We are here, far away from the field of his labors and the scene of his sufferings—in an age and in circumstances far removed from those, amidst which he uttered his voice and expended

his strength. How then may we reach his presence, and avail ourselves of his perfections? We may approach him, 1, *through the pages of History*. Sketches of his life and outlines of his doctrines are thus preserved for our benefit. To every thing essential in his character, designs and methods, we thus have access. And the monuments, on which all this is inscribed, have many a time and in many a way been shown to be worthy of the fullest confidence. But aside from what is commonly reckoned historical, the strongest internal evidence shines through the record. The character of Jesus Christ is intrinsically and necessarily true: it is a fact altogether natural, vital, substantial. What we know to be the Laws of our existence, as human creatures, are in him manifestly incarnate and sublimely alive. They live in his life, they speak in his words, they act in his deeds. He is just what these laws require—is *that* in the highest degree—in other words, is just what they most imperatively demand. He is, then, just such a personality, as the voice of the Infinite Wisdom and Goodness authoritatively summons into existence and activity—as is obviously required by, and beautifully adapted to, the designs and arrangements of the Divine Government. Without him, the ends and objects which are expressed and implied in the laws of our being—the laws therefore, of the Eternal Throne, could not have been reached. The Evangelical records are, therefore, internally and necessarily true—worthy of all confidence—as truly so, as the principles of the Divine government—as the laws, of whose authority all men are conscious.

Now the elements of such a character are in themselves imperishable. They involve the essential attri-

butes of the Eternal Godhead. He is necessarily "one with the Father." The Deity lives in, and manifests himself through, the Messiah. We cannot separate the Creator from the Saviour. The presence, the authority, the overtures, the activity of the One must, then, be the activity, the overtures, the authority, the presence of the Other. The Saviour, then, is always near us—always accessible. We are always overshadowed by his throne.

If however we desire for ourselves the benefit of his incarnation, we are furnished, 2, *with a medium of access to him, as "manifested in the flesh."* He lives in every law-abiding man—in all our wise, just, brave and faithful brothers. Just so far as they are such, in them he is anew incarnate. Every hero is a hero by virtue of his likeness to the Messiah. He is a natural medium, through which the Saviour stands incarnate before us. Thus through wise and faithful parents, teachers, captains—through all our wise and faithful fellows—men, women, children—He manifests his presence and exerts his power. Through them, therefore, we manifest our regard for him; and through them he manifests his regard for us. If we avail ourselves of their magnanimity, wisdom, power, then and thus do we avail ourselves of his perfections. *If we stand aloof from them; if we hold them in light estimation, we can by no means gain access to him—can by no means appropriate the benefits of Redemption.*

Whom, then, in the different departments of human responsibility, shall we honor as teachers, guides, examples? In whom shall we confide—with whom co-operate? In the supporters and champions of Order, Justice, Rectitude, Philanthropy—in those, who in

aim, object, methods, exertions are Christ-like — the men, who submit to his authority, work his will, reflect his character? Just so far as we thus do, *and in thus doing*, do we put ourselves under the control of the Messiah. And just so far as we extend these regards to the selfish, the cunning, the unjust, the misanthropic, do we bow down and worship the Usurper, whose image and representatives and champions they are.—What, moreover, shall we, each of us amidst his own relations and in his own sphere of activity, attempt? On what principles, with what aims, and for what purposes shall we exert ourselves? Shall we right earnestly endeavor to embody in every act the principles of the Divine government; the principles of our own nature; the ideas of Order, Justice, Manliness? If so, happy are we. We are true workers. We are *doing* something. We are achieving success. We are maintaining a vital and fruit-bearing connection with the True Vine. No matter what, or where, or how we may be in other respects and according to the notions of the earthlings around us. All is well with us, now and forever. “We may ask what we will, and it shall be done unto us.” We can otherwise effect nothing but our own undoing. We may be busy, and boisterous, and braggart. We may scheme, and struggle, and strive. We may make high professions and large pretensions. We may make a great ado about the enterprises we are engaged in, and the results we are achieving. It is all mere noise or something worse. We have done nothing better than to collect fagots for our own funeral pile. Such branches shall “be gathered and cast into the fire and burned.”

If the dominant parties in Politics would remember

this—would lay this to heart, they would make less noise about what they call their platforms, and prospects, and success. Poor, blind creatures! They do not even *aim* at any thing worthy of their relations and duties! They dream, that they can make a king of any thing in human form, which they can make available with the multitude—for which they can procure a majority of votes! He may be a drunkard, a gambler, a debauchee, a mere fighter, a slaveholder—he may be drenched in selfishness or fired with misanthropy—he may rely on cunning or violence to accomplish his designs; may be at open war with the Messiah, and the very bond-servant of the Usurper; no matter, if he be only *available* with the majority! They can make a *king of him* with their clamorous breath, especially if rendered patent by the power of alcohol! And they can boast and brag and swagger over the achievement! But alas! alas! Why should they glory in the success which is their own undoing? The success of the reckless, eager suicide!

The same general conclusions are equally applicable to all other departments of human responsibility; to what is any where and every where generally reckoned effective exertion. In Letters, in Commerce, in Religion, great numbers will one day find that they have thrown away their lives in what they boasted of as well-advised and successful endeavors!

My brethren, let us lay to heart the assurances, by which the Saviour offers to invigorate, encourage, succeed us. Let us honor our relations to him, now and ever—here and elsewhere. Every vote we may cast, for a *hero*, available or unavailable; every earnest effort to maintain the claims of Order, Justice, Honesty, Fair-deal-

ing, true Manliness, is an act of worship, rendered to the Messiah. It shall not go unrewarded. It shall be crowned with success, certain and abundant. "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know, that your labor is not in vain in the Lord."

Amidst toil, and trial, and struggle, such as naturally fall to the lot of the radical Reformer, I held on to my position as head of the Oneida Institute about ten years. About the conclusion of that term, the following paper, as descriptive of its character, claims, and condition, I prepared for the eye and the heart of our friends and patrons. In recently reviewing its paragraphs, I felt all that is human within me touched and moved.

TEN YEARS IN ONEIDA INSTITUTE.

The object of the Oneida Institute was EDUCATION. Within the depths of the human constitution, what capacities and powers are concealed ! These should be drawn forth, developed, invigorated, matured. This, and this only—this, and this always is education. And education is liberal, however acquired, just so far as this is effected. *Manliness*,* true and strong, this is the proper result of education. And a man is a *man*, just so far as he acquires the full possession, and the free use of his powers, and in obedience to the laws of his constitution, honors the relations which bind him to the living Universe.

A sound mind in a strong body—that was the aim of the Oneida Institute. Why should not the one be united with the other ? The body is the instrument with which, in various respects, the spirit works its will. If the instrument be dull or broken, any one can see what the result must be. The student, as well as others, must make provision for his various wants, in the changeful circumstances of his course. If he is a true man, he must be liable to poverty and persecution. If he is unable to exert himself in the way of self-support, how difficult it must be to maintain self-possession and integrity—quietness of mind, and dignity of character ! On the rocks, which these troubled waters conceal, great numbers have made shipwreck. A good conscience they have sold for a mess of pottage.

A genuine man, and a true Christian—these are different names for the same substance. Without Christ

* *Αρετη*, *virtus*, manliness.

ian character, Humanity must be sickly, lame, defective. It is at variance with the laws of its constitution. And saintship, which does not strike its roots into the human heart; which does not express itself in aims and exertions truly human—in acts of humanity, is at best a baptized formula. It is without life, power or worth. Such views we have endeavored to embody in the Oneida Institute. In all its objects, methods and arrangements, conformity to the Christian model was earnestly attempted.

In our course of study, a commanding place was assigned to the *Greek and Hebrew Scriptures*. The Latin language we gave up. To attempt *that*, along with Greek and Hebrew, we knew we had not time and strength. The intrinsic and everlasting worth of the Bible, who can estimate? It is altogether divine; a fair expression of infinite wisdom and goodness. It sheds a heavenly light along the pathway of human improvement. The lessons which shine upon its pages were suggested by the Mind of all minds—the Father of spirits. In giving them, it was his purpose to quicken and renovate the man within us; to invigorate and refresh our powers; to enrich and refine our hearts; to train us up for large and high spheres of noble activity. Could we, engaged in the work of education, overlook the Bible? And slight the venerable language in which a large part of it was written! When helps for its acquisition, well suited to the case, were fully within our reach! And all for the sake of studying the literature, comparatively dark and poor, of a martial people! Such a thing we could not do without betraying, in contempt of the obligations we had assumed, the cause of human improvement.

The Bible, moreover, is in the hands of nearly all who have any knowledge of letters. As a divine book, as the word of God, they more or less frequently and earnestly peruse it. Its high claims, comprehensive principles, solid maxims; its laws reaching every human relation, and every form of human existence; its fresh, luminous and weighty doctrines; the strong light it sheds upon the eternity with which we are vitally connected; its fragments of history, and its sketches of biography, expressing much and implying more; all these things can hardly fail, more or less, to rouse the least reflective of its readers. To them, the benefits it offers are rich and lasting. The field of literature, however, into which the Bible leads us, is vast in extent, and replete with a great variety of objects, to which we are nearly related. As our acquaintance with these objects ripens, the Bible becomes more and more intelligible. Its mysterious and awful depths grow more and more luminous. Here, then, the scholar should qualify himself to help his unlettered brethren. Whatever is requisite to bring him into full sympathy with the sacred writers, he should earnestly seek and diligently cultivate. He should learn to put his soul in their souls' stead; to take the position they occupied; to see through their eyes, and speak through their lips. How important to him must be the languages they spoke; the laws, institutions, arrangements and usages with which they were familiar; the circumstances, every way, in which they were placed! He is to be the interpreter of his brethren; to make the heavenly voice in their ears more clear and significant. He is thus to lay hold of their confidence, love, and veneration. He is thus to make them see that his

learning is something better than an imposing formula—that it sheds light around, and imparts vitality. The Bible thus becomes a bond of union between the learned and the unlearned—awakening in them a deep interest in each other, and binding them closely to each other. Can any thing like this be said of any other book—and especially of any book within the range of Latin literature?

There is another respect in which the Bible, as a text-book, clearly deserves the earnest and fixed attention of every student. *It contains the charter of human freedom.* It lays bare the foundation of human nature; and discloses our relations, duties, and prerogatives. The intrinsic worth of humanity it asserts; and requires all men to do it honor. It requires every man to recognize in every man a brother; whom he is, in all respects, to regard fraternally. Thus they are raised to a common level with each other, where they are mutually to subserve each other's welfare. With these general views, the Spirit of the sacred volume is in the sweetest harmony—to these general views all its lessons of instruction are adapted. Such views, once wrought into the texture of his character, and the student becomes what his relations to his fellow-men demand; the intelligent, affectionate, and determined advocate of freedom. Let him, from the commencement to the close of his literary career, study the Bible, not merely as the hand-book of devotion, but also as the text-book of heavenly wisdom—whence, especially, the means of a thorough discipline—a liberal education, are to be derived; and he can hardly fail to contribute his share towards the maintenance of those rights and prerogatives in which, along with the dis-

charge of corresponding duties, human welfare is vitally involved. As the friends of freedom, what less could we do than give to the Bible a commanding place in our course of study?

And then, as a work of taste, fitted, while it arouses and invigorates, to cultivate and refine; what can be compared with the Bible? Here, men of the clearest vision and strongest powers have expressed themselves with the most decisive emphasis.* Such massive thought, such bursts of eloquence, such strains of

* "David sang hymns of bolder flight than even Pindar, and governed a kingdom to boot."—*Herder*.

"The Sacred Books stand so happily combined together, that even out of the most diverse elements, the feeling of a whole still rises before us. They are complete enough to satisfy; fragmentary enough to excite; barbarous enough to rouse; tender enough to appease; and for how many other contradicting merits might not these Books, might not this one Book be praised."—*Goethe*.

"I call the Book of Job, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble Book; all men's Book! It is our first, oldest statement of the never-ending Problem—man's destiny, and God's ways with him here in this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity; in its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So *true*, every way; true eyesight and vision for all things; material things no less than spiritual: the Horse—'hast thou clothed his neck with *thunder*?'—he '*laughs* at the shaking of the spear!' Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind—so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."—*Carlyle*.

"These writings form a fiery and god-like fountain of inspiration, of which the greatest of modern poets have never been weary of drinking; which has suggested to them their noblest images, and animated them for their sublimest flights."—*Schlegel*.

poetic rapture ; its simplicity concealing its depths, and its depths making its simplicity awful ; every where, the beautiful rising to the sublime, and the sublime melting away into the beautiful ; such sweetness, grace, and power — why, the Bible among other books ! What are street-lamps amidst the effulgence of the sun ! Why, then, should not the Bible, out of regard to the claims of taste, be made a leading text-book in education ?

A characteristic feature of the Oneida Institute consists in the union of manual with mental labor. The wants of the student are various. He is hemmed in like other men with necessity. He must incur expense. He must have food, clothing, books. He must pay for the tuition he receives. Incidental demands upon his purse arise continually. How are all these things to be provided for ? From the estate of his father ? From some charitable fund ? Often, but not always. Has not the man a pair of hands ? Does not every day furnish him with hours which he cannot devote to study ? And fair occasions for manual exertion ? Will he be less *a man* for exerting himself promptly, cheerfully, resolutely, to make provision for the necessities which press so heavily upon him ? How otherwise can he preserve his health ? And the vigor and elasticity of his powers ? And sympathy with the majority of mankind—manual laborers, of course ? And a good conscience ? And a great heart ? And a strong character ? He whom pride, indolence or weakness withholds from the sphere of manual labor, in despite of the frequent occasions which arise, can at best be only the fragment or shadow of a man. Could the friend of education neglect such a matter, without forfeiting the confidence of true hearts ?

In admitting students to the Oneida Institute, as little regard was had to their complexion as to their size : to the color of their skin as to the color of their hair. Some other things we felt bound to look to and insist upon. Upon this, not at all. "Respect of persons" is as inconsistent with sound scholarship as with sincere piety. Both with the one and the other, it is flagrantly at variance. Of education, under all its forms, it is the natural object to develop, invigorate, mature the man within us—to form us to a manly character. Just so far as he is educated, the student will be a man among men. If we had admitted students according to a standard which looks not to the characteristic and essential elements of humanity, but to the accidents of its existence—to the size of the body—the color of the hair—the complexion of the skin—what could we effect in the work of education? We might have constructed certain learned machines, if not of cast-iron or well-tanned leather, why then of flesh and bones; "made to order," and adapted to the purpose for which they were intended. But could living men, generous, wise, strong—intent on promoting every way the welfare of mankind, grow up among our hands? Only such can be of real service to the world.

Besides, we could not deny that we sustained relations to American slavery, as significant as they were painful. It was the sin and the shame of the republic to which we belonged. We were sharers in the guilt it involves. In common with our countrymen, we were called to repentance. Such a system of iniquity, so glaring and atrocious, must, we saw plainly enough, "prove our ruin," if persisted in. The contempt with which, in every way, colored people are regarded

among ourselves, any one at all gifted with eye-sight, could not fail to see was the strongest prop of American slavery. This contempt was not without results. A rotten carcase—does it not naturally breed worms? The colored people, say in the State of New-York, are insulted, degraded, oppressed, wantonly and cruelly. Will not the natural results follow? What could we expect but a large amount of ignorance, and vice, and wretchedness? The fruit of the tares, which, like enemies of mankind, we had all along been so busy a-sowing! And now, to stand aloof from our own mother's children, on account of the wounds we had inflicted on them! We know not where to look for meanness and cruelty under a more repulsive form.

What less could we do than open our doors to a people whom we had helped to reduce to ignorance and degradation? Whatever we could do to elevate their character went, we knew, to break the chains of slavery. Fine friends of freedom they must be, who, in their own proper sphere of activity, greet it with drawn daggers! And this is the attitude of every school, higher or lower, in our country, which, in any way, discourages the admission of the colored student, on account of his complexion.

What is science? In what may it consist? In what, but in the constructive laws of human nature, upon which, as a heavenly model, it was wrought and fashioned? And what can be the aim of education but to develop and mature human nature according to these laws, so fundamental, so immutable, so universal? What sort of a teacher can he be—how much of a philosopher, who can not recognize the elemental features of human nature, beneath an unfashionable com-

plexion ! I will not say that such an one might not be useful in assorting ribbons—might not answer the milliner some purpose. But in the work of education—a night-mare is better !

Now for the encouragements with which we entered on our enterprise at the Oneida Institute. So far as the admission of *colored students* was concerned—a matter which attracted general notice—might we not fairly expect to be sustained and cheered by the professed friends of freedom, increasing almost every day, and almost every where ? Efforts to secure for colored students such advantages as we offered had been made in different places—at New-Haven and Canterbury, Conn. ; at New-Canaan, N. H.—with very marked results. The slaveholding spirit, circulating in all the veins of the republic, was aroused. It broke forth under forms not only repulsive, but frightful also. It opened the way to the colored people for such insults and injuries as made the heart of humanity bleed. The sympathies of the friends of freedom were excited. They were assailed at a point which they felt to be vital to the enterprise they were enlisted in. The elevation of the colored people to their proper position in society ; this they had all along regarded as essential to their success. It was every way a most attractive and commanding object. This object entered into the very heart of the Oneida Institute. Might it not, then, reckon on the lively sympathies and active coöperation of the friends of freedom ? They had professed, moreover, in various ways, a strong confidence in the Oneida Institute. They gave it a good character, and warm commendations. In many instances, they were distinguished for their intelligence, wealth and influ-

ence. Was it rash in us to expect, that while we honestly and earnestly pursued an object so dear to their hearts, they would help us to go forward without embarrassment or apprehension?

As to the point of manual labor. Some ten years ago, Weld's Report on Manual Labor in Literary Institutions was published. A most remarkable paper; abounding in such facts, arguments, and conclusions, as the world ought to give heed to, and be the better for. What an array of great names and high authorities! Voices breaking forth in clear accents and decisive tones, from almost all the high places of the republic! From the chair of state, from the bench, from the pulpit, from the schools of the prophets, from the halls of science, from the retreats of literature, from the lone thinker and observer, as well as from the professor of the healing art, came pointed declarations, came loud laments, came spirit-stirring warnings—all to the intent, if they had any meaning, that the union of manual with mental labor in our literary institutions was imperatively demanded by all the best interests of mankind. One college-president was heard to declare that our "colleges and universities" labored in the matter under hand under a "radical defect, so obvious and striking, too, as to admit of no apology or defence;" and another to answer: "I cannot but consider a literary institution, which makes no provision for the exercise of its students, no better than a *manufactory of invalids, and the slaughter-house of cultivated talent.*" And as to a remedy; one of the most distinguished professors of science in our country gives us to understand that his "conscience would not rest easy" till he had borne his testimony against that system,

which prevails in the New-England colleges generally ; containing this emphatic and startling declaration : "*Almost any system THAT CAN BE PROPOSED has fewer difficulties and objections.*" "Some change," at the point in question, he affirms, "*MUST be effected.*" "If the present system does not undergo some change," exclaims one of the most eminent surgeons in our country, "I much apprehend we shall see a degenerate and sinking race, such as came to exist in the higher classes in France before the revolution, and such as now deforms a large part of the noblest families in Spain." And this change, it was generally agreed, must make provision for at least three or four hours of daily manual labor. And by this, it was affirmed, progress in study would be accelerated, while in every other respect a healthful influence, in many respects powerful, would be exerted. Thus the tide of general sentiment set in strongly in favor of manual labor schools. Might we not, without rashness or extravagance, hope that it would sustain us in our operations?

And as to the study of the Hebrew Scriptures, instead of the Latin classics—complaints long and loud we had heard in the high places of learning in our country, that classical learning in the college, and sacred literature in the theological seminary, were attended to to very little purpose.* The student left

* "For more than twenty years I have been employed in teaching New Testament Greek to young men who belong to all the colleges in New-England, and to a considerable number out of it. These are brought together in one class; they pursue the same studies; they have full opportunity to develop their previous acquisitions; and it is impossible for me, as an instructor, not to observe what these are." "To speak plainly, and without reserve, I must say that there are some of the young men that come here, (Andover,) who, if *fully and duly*

college with too little Greek, to enable him to enter, exegetically, on the study of the New Testament with ease and advantage; and the theological seminary, with too little Hebrew to enable him to interpret the Old Testament wisely and well. Might we not hope that we should be encouraged by the knowing ones around us in reducing somewhat the number of studies reckoned essential to a liberal education; and in giving more earnest heed to the original languages of the Sacred Volume?

The amount of funds under the control of the Trustees of the Oneida Institute, previously to 1834, it is not easy to ascertain. In a paper published in that year by them, we have the following declaration: "Only about *twenty thousand dollars* have been committed to the disposal of the Oneida Institute. Of the

examined in the Greek Testament, in order to enter, must inevitably be rejected. All this, too, when they come with a *diploma* in their hand. There are *not a few* who come here, that could not decline a verb, or noun, or adjective, in the Greek language, with any tolerable degree of certainty that they were in the right throughout. And this is true, not only of all the contracted and more difficult forms, but even of *η μουσα* and *η φιλια*, which belong to the first rudiments of the first declension. Every year I am obliged to put my pupils on the first elements of Greek Grammar, before I can advance them to the study of the New Testament. It is impossible for me to proceed a step in my proper business without so doing. All of them, indeed, do not equally need this discipline. A few might dispense with it. But, as a class, the necessity of their going through with this exercise, is past all question." After dwelling at some length on the results of the methods pursued in this department of study in our colleges, our professor says: "I know of no real good to be achieved in this way. For myself, I would rather receive a young man who had never looked at the Greek alphabet, as a promising candidate for the study of exegesis, than to deal with one who had been trained up in the way above described."—*Prof. Stuart, Bib. Rep.* vol. ii. pp. 299.

losses naturally sustained, and the embarrassments naturally encountered at the opening of public schools, this has had its full share. Donations have often had a *nominal*, far exceeding their *real* value." From 1835 to 1842, the Institute has received, according to our treasurer, some eighteen thousand five hundred dollars. Of this, more than seven thousand five hundred dollars were expended in supporting agencies, and paying interest on borrowed money; so that less than fifteen hundred dollars a year have been left for our school operations.

When we entered on our course of study, we had a number of students who received assistance from the Education Societies. That assistance was, however, soon after withdrawn. Their connection with us, and not their character as men or students, was the occasion. By one Society—the Presbyterian—it was alleged their rules demanded another course of study than we pursued; and that to enter a Presbyterian pulpit, the Book of Discipline demanded of the candidate a Latin exegesis. We studied Hebrew, instead of Latin; how could a student of ours produce such an exegesis? We then turned, supported by the Oneida Presbytery, to the Society of whose operations Boston was the seat. This Society had gone into a calculation to show that there were nearly three thousand young men in the country, who ought to be prepared for the pulpit by a shorter course of study than the colleges prescribed. The official reply was a great curiosity ;*

* The following paragraphs, appended as a note to Pres. Green's Valedictory Address in 1838, may serve to illustrate a number of things in this connection.

In the Report of the American Education Society for the year 1835,

well deserving the attention of some Disraeli, should such an one ever arise in any such department of light literature. The defect, which was fatal to our claims, and which prevented the least crumb from the table

the following statement appears: "Of these," (that is, of twelve thousand six hundred young men in our churches, who ought to prepare themselves for the labors of the pulpit,) "two thousand nine hundred and forty are between the ages of twenty-four and twenty-eight. These, probably, ought to take a shorter course of education: that is, attend to the study of the languages, and other important branches, two or three years, at some academy, and then pursue the study of divinity regularly at some theological seminary." The students who had put themselves under our care were, to a great extent, full-grown men;" such men as, by a fair construction, might well be placed under the description in the above quotation.

Some two years ago, a Committee of the Oneida Presbytery wrote to the Directors of the American Education Society at Boston, in behalf of such poor and pious students at the Institute as might need pecuniary assistance in their studies; making the Report, already quoted from, the basis of their appeal. The manner in which their application was disposed of, *Dr. Cogswell*, in an official letter, thus remarkably describes:

"The Rule of the Society on this subject is: 'No person shall be patronized, who does not furnish satisfactory evidence of promising talents and decided piety, and who is not in the way of obtaining a thorough classical and theological education; that is, either preparing to enter college, or a member of some regularly constituted college where a thorough classical course is pursued, or engaged in theological studies, with the design of taking a regular three years course.'

"The Oneida Institute, according to their schedule of studies, sent us by the Committee of the Presbytery, does not pursue a regular classical and theological course of education, so as to come within the letter or spirit of the Rule of this Society. It is, in the common acceptance of the terms, neither an academy, nor a college, nor a theological seminary. Neither can it be regarded as included in the phrase 'private instruction.' Granting assistance, therefore, to young men at that institution, would be a contravention of the Rules of the American Education Society, as they now exist, and as they have ever existed. This assertion is confirmed by the fact that the Directors of the Pres-

ecclesiastical from falling within the reach of any student here, lay in this, that we were not a theological seminary, a college, an academy, a private hearth, but an Institute! We did not, therefore, fall within the

byterian Education Society, within whose bounds this institution is located, after a full examination of the case, came decidedly to the same conclusion.

"In view of these considerations, your Committee are unanimously of the opinion, that it is not consistent to comply with the request of the Oneida Presbytery."

Here, then, we have :

1. A stupidly grave reference to their Rules, with which our request was not more at variance than their own Report. The poor child had tied herself up to the bedstead ; how could she do her task ?

2. With a formality and force worthy of long ears, we are informed that ours is not a theological seminary, nor a college, nor an academy, nor a private hearth, but an INSTITUTE ! And THEREFORE our students can receive no favor from the Education Society ? What an ergo ! Here is logic, to say nothing of candor, with a vengeance. Had we been known under the *name* of an *Academy* !

3. Again. We are referred to the "conclusion" to which the "Presbyterian Education Society decidedly came." And how was that conclusion arrived at ? First, by a reference to *their own* Rules ; and secondly, by bowing to the authority of the church which requires "the Presbytery to try each candidate as to his knowledge of the Latin language, and the ORIENTAL LANGUAGES in which the Holy Scriptures were written." And so we were officially warned, that one of our students would not be Presbyterially licensed to preach, "unless in direct violation of the Form of Government." Pax, who is understood to have been one of the Directors of the Education Society, and to have written in a sort of semi-official capacity, had the effrontery to insinuate, that a student could not "make his way at any theological seminary in the land, unless he read Latin *familiarly and WITH EASE* !" How could we regard all this as better than pitiful mockery ? The authority of the church ! A Latin exegesis ! The original languages of the Bible ! Why, how many of the Directors of the Education Society could dispose of the plainest problems in Hebrew Literature ? A pregnant answer to this inquiry the public have in the recommendations of Roy's Lexicon, which we think *Edward Robinson* could not hear of in

sphere within which their "RULES" confined their benefactions.

About this time, we received assurances from the Young Men's Benevolent Society of New-York, of one thousand dollars a year, for the benefit of such students as the Education Societies had refused any longer to assist. The result—the fruit of these assurances, amounted in all to a mere fraction of the sum expected in a single year!

Could it have been a departure from the legitimate objects of the Education Societies, to have rendered us the assistance we stood in need of? What if, in our course of study, we had departed somewhat from the path which the colleges pursued? Must we, for that, deserve reproach, of course? So clear was it to all the friends of education, that in the colleges the best methods had, in all respects, been adopted! Far enough from that. Some of the wisest men among us

Europe without blushing for his country. And is the Education Society at *Boston*, moreover, bound by the authority of the *Presbyterian Church*?

In the same report, to which reference was had in the application to the American Education Society in behalf of poor, pious students at the Oneida Institute, the churches at large were charged with guilt in neglecting such exertions as might qualify for the pulpit just such young men as were pursuing their studies with us! "Of the twelve thousand six hundred, not four thousand—not one third—are preparing to preach the Gospel of Christ. This ought not so to be. *Awful responsibility and guilt rest somewhere.*" Yes, doubtless. And upon none more manifestly and fearfully than upon those who *COULD trifle* with the claims for encouragement and assistance which, amidst their struggles in their way to the pulpit, our students urged upon the Directors of the American Education Society. Let all who are concerned look to it. Grimace, cant, and rhetorical flourishes may, some time or other, be valued according to their worth.

were warmly in favor of important changes. The classics, and especially the Latin classics, had, they thought, usurped a place to which they were not entitled. It was, in their view, by no means essential to a liberal education that they should be studied at all. The Bible, they complained, had been treated with a neglect, for which no fair occasion had been offered—no good reason could be given; a neglect, alike dishonorable to God, and hurtful to mankind. Our methods they regarded with favor and hope. They offered us congratulations and encouragement. Not as though we had reached the end of inquiry, and need think no more of improvements. This was not their mind. Neither they nor we thought so. But this course could hardly fail to yield the proper results of liberal studies; while, at the same time, it would open the way for such inquiries, discussions, and experiments, as must be promotive of the cause of education. To this conclusion, no liberal mind could refuse to subscribe. And of all men, the Managers of the Education Societies should be the last to expose themselves to the charge of illiberality. Were they, then, in withdrawing assistance from us, and thus exposing us to suspicion and reproach, influenced by some motive which they chose to leave unexplained?

Were the men among us, who, in the sphere of education, gave tone and character to the general sentiment, distrustful of the ability or fidelity of the Instructors of the Oneida Institute? We cannot pretend to be familiar with their thoughts; but no such thing could be inferred from any expression of themselves which we had ever witnessed. Our course of study we knew they did not approve of; but we could not

infer that they thought us wanting in integrity or learning for adopting that. All of our instructors had been educated in, and were more or less familiar with, the college course. We had never heard it intimated that their standing there did not entitle them to confidence, both as men and as scholars. To the man whom we placed at the head of the school, a high character was given by some who are generally reckoned among our strongest men and brightest scholars. His qualifications, they said, were well adapted to the place which we were responsible for filling. And, with our eye upon the places to which, in the sphere of letters, he had, under like influences, been invited, we could hardly suppose that these recommendations were empty words. For their particular departments, our other instructors, moreover, were thought to be well fitted. They not only had had the benefits of a public education, but had also been accustomed to give instruction. One, a number of years connected with us, was educated in Scotland; and a better linguist, and a more thorough teacher, we knew not where to look for. We have never heard it hinted that the experiment for which the Oneida Institute was responsible, was confided to unskilful or unfaithful hands.

In 1840, an agent of the Oneida Institute, a Christian minister, remarkable for his integrity and wisdom, visited a part of New-England, where intelligence and piety are commonly thought especially to flourish. The claims of the Institute he presented more or less frequently, both publicly and privately. In one of the so-called bright spots of a so-called sunny region, he visited a divine who occupies one of the loftiest pulpits in New-England. As a religious teacher, he has every

where a great name among his countrymen. He professes, moreover, to be a friend of freedom, to the extent of being an abolitionist—a rare thing among American divines, who have attained, as he has, to the title of Doctor of Divinity! He assured our agent—so the matter stands recorded in a letter—that he held the President of the Oneida Institute “in the highest estimation;” but as to the manual-labor system, he said, that “he supposed *that it had altogether fallen through*. He was not in favor of experiments in education. Nothing could be obtained among the members of his congregation, inasmuch as they regarded the foreign missionary enterprise as paramount to all others!” “I spent Monday,” adds our agent, “in calling upon individuals, *and found them ALL unprepared to give us assistance*.” The principal of an institution established in the same city for educational purposes, for the benefit of a class of sufferers which has strong claims on general sympathy, assured our agent that he “thought much of the manual-labor system; but that it could not succeed, because some institutions had been unsuccessful. He declared that *they would not dispense with it in the* —, *THOUGH IT WERE A DEAD PECUNIARY LOSS*.”

These extracts, both the one and the other of high authority, may well be regarded as a fair expression of what is called the general sentiment in 1840.

1. “Not in favor of experiments in education!” The millennium already here! The best methods already in use for the education of the human spirit! Good news—if once credible! But are the methods now employed adapted to the ends proposed? Provision already made for a sane mind in a sound body?

So that health, and learning, and piety—an open eye, a strong hand, a warm heart—all these choice gifts, naturally allied, and friendly to each other, find a home in our literary institutions generally! Quite other things, looking off in the opposite direction, were recently affirmed and put on record by a great array of names, occupying a commanding place in the catalogues of I know not how many of our literary institutions. According to their testimony, “almost any system,” which experiment could propose, would be better “than that which prevails in our New-England colleges generally.”

2. But he “thought the manual labor system had altogether fallen through.” Through what? Through the fingers of those who could not hold on to their gingerbread, and, at the same time, keep a good conscience; and who thought that, according to the greatest-happiness philosophy, the gingerbread was to be preferred. That gingerbread was sweet, they never allowed themselves to doubt; but if it should turn out that God was a mere formula—to be depended on only for logical and rhetorical purposes, “what profit”* could they derive from a good conscience? Through such fingers, and such fingers only, has the manual-labor system fallen; fingers, that would let go a pillar of the universe† to snatch at a stick of candy!

We cannot forbear here to quote a paragraph from a paper published by the then trustees of the Onondaga Institute a few years ago. “On what ground it can be alleged that in any part of our country a fair experiment of the practicability and excellence of manual labor schools has been made, we are sure we do not

* Job 21 : 15.

† Hebrews 2 : 1.

know. We have not been acquainted with any such experiment. If all such schools which we have heard of, were, under the weight of multiplied embarrassments, to be given up to-day, our confidence in the utility of the design which gave them birth would not be a whit diminished. What if Robert Fulton had seen a steamboat launched in a mud-puddle; would he, on that account, have despaired of success in his noble enterprise? Any one may easily perceive that the Oneida Institute needs a larger amount of funds to meet the design of its establishment, than the college, for instance, in the same vicinity. The expense of instruction, buildings, books, and various apparatus, must of course be the same in the one place as in the other. But at the Oneida Institute, ground, buildings, and apparatus, requisite to furnish labor for one hundred and fifty students, should be secured. Can this be done without expense? Or do some men dream that the scholar can, at the same time, work for the trustees *gratuitously*, and *for wages*? Now, let any man of sense and candor compare the amount of money which the public have expended on these two institutions respectively, and then come to the inquiry, Have the trustees and instructors of the Oneida Institute had the means of trying the practicability and worth of the design to which they are devoted? Will such a man rise from the inquiry with the declaration, If the Oneida Institute is embarrassed for want of pecuniary assistance, then manual labor schools do not deserve the confidence and patronage of the Christian public! Such a declaration would indicate more of any thing than sense and candor.”*

* See also Lectures of the American Institute of Instruction for 1834, p. 196.

Proof will be furnished in this paper that the system, as applied at the Oneida Institute, has been no failure, so far as its intrinsic merits are concerned.

3. At an institution in the immediate vicinity of our grave divine, by whom the learned and the religious in our country would feel themselves honored, especially in the matter under hand, to be represented, the manual labor system was maintained with the best results. The principal "thought much of it; would not dispense with it, even if it were a dead pecuniary loss." Think of that. The matter, with its strength and beauty, under the eye of our doctor—every day there to attract, quicken, refresh him; and he thought it "had altogether fallen through."

4. And even our principal, who found such a blessing in it, thought the manual labor system could not succeed! Succeed! When does a thing succeed, then? Not when it answers the purposes for which it was employed! Not in the present case; when health and morals—when character and welfare—when the glory of God and the "chief end of man" are promoted! Not at all! We cannot do without it. It is every way a blessing to us! Still it cannot succeed! With such notions, what a philosophy must prevail! A thing worth looking into! Among the various Hells which different portions of the human family have a dread of, the Hell of the English is said to consist in "not succeeding."* And it is said they reckon themselves unsuccessful when they fail to get possession of the right quantity of "pudding and praise." The English mind, it seems, is cultivated with great success in this country. The manual labor system has been tried.

* Past and Present, 146.

But the requisite amount of "pudding and praise" is not forthcoming. It cannot succeed, of course.

5. But our hold on the general confidence, and our prospect of assistance, depend, according to the testimony of our divine, recorded in our agent's letter, altogether on something else than our intrinsic merits. No matter how well we do. We may every way, and on all occasions, acquit ourselves as wise and strong men; and wisdom and strength may be the result of our influence upon our students. Their *very connection with us* must involve them in embarrassments which will cling to them like their shadows! So stoutly set against us is the CHRISTIAN public, where our divine makes such a figure, that however heroic our aims, however noble our endeavors, however high our attainments, however strong our character, it inexorably refuses to relax its grim features—to shed upon us the faintest smile! So much for grubbing onions! So much for teaching negroes! So much for studying Hebrew psalms instead of Latin odes! These are the very words which our agent records from the lips of our divine: "*A student from Oneida, no matter what his attainments, or character, or influence, will ALWAYS labor under an embarrassment, which he CANNOT shake off.*" And did our divine come to the assistance of Virtue traduced and of Worth persecuted, in the circle of his influence? Not he. "Nothing," he thought, "could be obtained among the members of his congregation, inasmuch as they regarded the foreign missionary enterprise as paramount to all others!" "I spent Monday," adds our agent, "in calling on individuals, and found them all unprepared to give us assistance."

How the manual labor system sometimes falls

through, the following statement, from a wise and strong man, clearly shows. At no great distance from the residence of our divine, a number of thousand dollars had been subscribed as a basis for a manual labor school. The friends of education in the vicinity were a-glow with zeal in its behalf. In selecting a site, the advice of our informant was solicited. That he might speak to the purpose, he rode in company with a patron of it hither and thither, examining this position and that. The design seemed to be hastening to maturity, when a sudden blight struck it. It fell blasted from the fingers of its patrons—fell, in the language of our divine, “altogether through.” What was the matter? A professor in a college not fifty miles distant, in addressing its patrons, held such language as the following: “If the principle of manual labor is applied to the academy, the inquiry will generally arise, Why not introduce the same thing into the college and the professional schools? Now this, you know, cannot be done at — college. We must thus be exposed to a disturbing force, for which we cannot well provide.” How could his college make provision against so powerfully a disturbing force as must be the result of a conflict between its patrons on the one hand, and its self-indulgent, work-hating students on the other? And so this man, and that, and the other, put their heads together; and “the manual labor system fell through,” of course!

To explain at some points our own particular embarrassments, we here quote a few paragraphs from a paper which, in 1841, we sent to the Regents of the University of New-York: “We have hinted at the bearing which the commercial embarrassments of our

country had upon the Institute. Out of these, our trials have grown partly, but not wholly. Two things, in addition, we deem noteworthy.

"1. The manual labor feature, by which our Institute is strongly marked, those who occupy the high places of learning in our country, regard with suspicion and contempt. A few years ago, they generally professed to be warmly in favor of it. It was, they affirmed, entitled to complacency and patronage. They made, on its behalf, strong declarations, eloquent harangues, pointed appeals. To make their arguments more weighty, and their conclusions more impressive, they often summoned us to the sick-room where the student languished, or to the grave-ground where his remains had been entombed. Wasting disease here, and early death there, they ascribed to the want of the manual labor arrangement in our public schools. God by prayer, and man by argument, they tried to persuade to lend their assistance in supplying a defect so marked and murderous. A document, of great worth in itself, and furnishing, under very affecting forms, illustration and proof of what we now advance, we herewith transmit to the Regents, in the 'Report of the Society for promoting Manual Labor in Literary Institutions.'

"But it was soon found that the benefits of manual labor no student could secure, *without its self-denials*. The indolent, the self-indulgent, the slaves of fashion and folly, shrunk back, indignant and disgusted at the demands which a reformation of so solid a character, and of so homely an aspect, seemed likely to impose upon them. The distinctions in which artificial life consists were in danger. How could 'respect of per-

sons' be maintained, where the poor could with labor, and the rich could not without it, secure the advantages of a liberal education ?

"Into our colleges and professional seminaries, no decisive and well-directed effort was made to introduce an innovation, so ungrateful to many of their patrons and students ; urging such startling and spirit-stirring demands on those who claimed it as their especial privilege 'to be ministered unto;' and involving results of such harsh bearing on the cherished arrangements of artificial life. And so, and FOR NO HIGHER REASON, the declaration was made and repeated again and often, by those whose authority the world venerates, and whose opinions it quotes, *that the manual labor arrangement in our public schools, however desirable, was impracticable.* And to this declaration, groundless and hurtful, the general sentiment has at length adjusted itself. Empty voices, scattered on surrounding darkness, have at length been answered with echoes as empty ! The bearing of all this on such as are about to enter on a course of liberal study, is obvious enough. Inexperienced as they are ; alive to whatever may affect their reputation ; especially open to all those influences which the show of things exerts, they are, to a great extent, at the mercy of those who are supposed to control the general sentiment. The manual labor school is, they think, unpopular. They have heard it lightly spoken of in the high places of society. A shade it may throw over their prospects of usefulness and respectability. And such sacred things they must, by all means, protect ! The result need not be described. Those to whom Heaven has lent the means and given the disposition to support, in a pecuniary way, the

cause of letters, will be apt to confine their patronage to the institutions where their sons received their education. And very few of these repair to the Oneida Institute. Our students, generally, are indigent. Some of the brightest ornaments of the institution are very poor, to whom the results of manual labor are every way significant. Their presence we welcome. Over their success we rejoice. They enter cordially into our design. They magnanimously exert themselves for our benefit. But 'silver and gold they have none.' If we need pecuniary aid, we must look in some other direction for assistance. And in any other direction, how few are the names who, in opposition to public opinion, have, along with the means, souls large enough to lay out their resources for the education of the poor!

"2. The advantages of the Institute we offer with like cordiality, and on the same conditions, to applicants from all quarters, and of all complexions. All the different colors by which the human family is distinguished, are here mingled. Of applicants we demand, in order to justify ourselves in giving them a place here, not whether they are of African, Indian or Anglo-Saxon origin; not whether their hair is straight or frizzled; not whether they are in good odor or in ill odor amidst the fopperies and fooleries of fashion; *but whether they are men*—living souls—bearing upon them the impress of our common Father, distinguished by such mental attributes as may open the way for happy results, as the fruit of cultivation. The red sons of the Western forest, the sable sons of the sunny South have here found a home together, and amidst their various tasks, manual and mental, have lived in peace and love with their pale-faced and blue-eyed

brethren. Nor has the one fallen short of the other in integrity, enterprise and attainments. We could maintain no other position without violence to our best convictions. Our relations every way to our country ; our sympathies with mankind at large ; our obligations to high heaven require us to eschew as a heart-withering, soul-killing, life-blasting sentiment that 'respect of persons,' which opens the lips in flattery of the rich and reproach of the poor ; which makes the circumstances in which they are found, and not the character they maintain, the ground of respect or contempt. In the midst of those with whom the cord of caste is a cherished ornament ; who rather be strangled by it than to see it sundered and cast away, what could we expect ? Just what we have been called to encounter ; misrepresentation, reproach, contempt. Under the description of '*the negro-school*,' the Oneida Institute has been held up as the proper prey of ravenous beasts and obscene birds. Such a variety of changes rung on the simple phrase, *the negro-school* ! And on what occasions ! And with what results ! Just as if the negro were not our own *brother*, with veins filled with our own *mother's* blood ! Just as if the insulted and oppressed were not especially entitled to our sympathy and aid ! We need not describe the embarrassments which have grown out of our relations to humanity, thus maintained and honored. Why should we blot our paper with a record of the taunts, sneers and cavils, for which the '*negro-school*' furnishes an occasion ? — an occasion eagerly seized upon in literary and ecclesiastical as well as social life, by men of 'leading influence' in each, to give vent to the spleen and spite, which they regard as the natural heritage of the negro and all his friends.

Hence in part the pecuniary embarrassments we labor under."

Another embarrassment which we have been called to encounter, should by no means be forgotten. What are usually called among us benevolent designs, are, to a great extent, under the management of the clergy. They are expected to instruct their people on this subject, and to excite them to activity and liberality. If pecuniary aid is to be sought, through them especially must it be obtained. If they frown on an object, their people generally are willing, without much reflection or inquiry, it should wither and disappear. Now, the President of the Oneida Institute, by whose movements it was of course greatly affected, grievously offended his clerical brethren. He was known to be decidedly and actively in favor of a secession from the Presbyterian church in Whitesboro, on grounds on which that church was on a level with most other churches of the same communion, as well as with a great variety of churches of most other denominations. A division was effected; and the occasion described in a paper which was published.* In that paper it was maintained, that the refusal of a clergyman in this country to be the advocate of the American slave, especially while denying that slavery was of intrinsic necessity a violation of the divine law, was guilty of such official negligence and treachery, as required his hearers to abandon his ministry. No doctrine, perhaps, especially as embodied in practice, could have given greater offense to our religious teachers generally.

* "Reply of the Congregational Church in Whitesboro to a Question of the Oneida Presbytery."

Even those among them who claimed to be abolitionists, with open mouth condemned it. This, they thought, was going "too fast and too far." You might, with their consent, condemn slavery pointedly and emphatically, as a flagrant violation of every precept in the decalogue—as necessarily, intrinsically, obviously a sin, most malignant and murderous—at once God-defying and man-destroying; but you must not withdraw CHRISTIAN fellowship, if from those who practise it, certainly not from those who, in certain circumstances, excuse and justify it.

And then the Whitesboro Association!* How much pains did not clergymen generally in this neigh-

* The Whitesboro Association was formed in February, 1839. Here are its Constitution and Confession of Faith:

CONSTITUTION.

ARTICLE 1. This Body shall be called the Whitesboro Association.

ART. 2. This Body shall consist of such ministers, Congregational churches, and laymen, as, receiving the principles of self-government as acted out in Congregational church arrangements, and honoring the Christian religion in their faith and practice, may, with mutual understanding and general consent, unite in promoting those objects which this Association is designed to subserve.

ART. 3. The characteristic and essential feature of this Association consists in the hearty recognition and strenuous assertion of the principle of self-government, in its application to any and every Christian community. It claims no jurisdiction as a Spiritual Court, to which any Christian church is to hold itself amenable. Every such church is regarded as competent, under Jesus Christ, to transact, either in a direct use of its own powers, or by such assistance as it may choose to employ, whatever business it may have to perform; and in seeking counsel and aid, it is its right and privilege to look wherever it may choose, and employ whomsoever it may find, only in the Lord.

ART. 4. The object of this Association is to further the improvement and usefulness of its members, and the prosperity of the Christ-

borhood take to show their contempt or abhorrence of that ! Formed without their advice or consent ! On ground already so fully occupied with Presbyterian or Associational arrangements ! Within the sphere of their jurisdiction ! And with a lay-element — such, too, as implied a contempt of the time-hallowed distinction between clergy and laity ! Good men out of the pulpit united with good men in it, in discussing

ian cause. To promote this object, the Association, at its various meetings, may occupy itself in discussing questions, examining cases of conscience, ascertaining the state of religion, offering counsel, admonition, and warning, licensing candidates to preach the Gospel, ordaining ministers, installing pastors when requested so to do, or occupy itself in any other way which may be adapted to build up the kingdom of heaven.

ART. 5. Any member, minister or layman, of any Christian church, who receives the fundamental principles of this Association, may be eligible to a place among its members. To become a member, he shall receive the votes of at least two thirds of the Association present at any regular meeting. On the same general principles a member may be dismissed or excluded. Congregational churches may become members of this body, and shall be permitted to represent themselves at its meetings by a delegation of two or three members.

ART. 6. For the transaction of business there shall be at least five members present to form a quorum, of which number at least three shall be ordained ministers of the Gospel ; but a less number may from time to time adjourn, until a quorum be present.

ART. 7. Members of other religious bodies, or of any Christian church, who may be present at any meeting of this Association, may be invited, as corresponding members, to take a part in its deliberations and discussions.

ART. 8. This Association shall meet quarterly, on the first Tuesday in January, April, July, and October, respectively, at such time and place as may be specified at the meeting next preceding.

ART. 9. The officers of this Association shall be a Moderator and Scribe, to be appointed at each meeting, and a Register, who shall be chosen annually, on the first Tuesday in January.

ART. 10. It shall be the duty of the Register to give public notice

and disposing of the most significant matters ! The next thing we shall hear of may be that some John Bunyan has joined the tinker's trade to the preacher's ; now mending kettles, and now explaining texts ! In that case, what becomes of the dignity of the clerical office ! To whom may ecclesiastical loungers, who, however empty may be their skulls, have their pockets full of diplomas, look for support ! Grave problems

of the meetings of this Association, at least two weeks before they are to be holden.

ART. 11. The Register may at any time call a special meeting of the Association, at the united request of five members.

CONFESSION OF FAITH.

ARTICLE 1. We believe there is one God, who is Father, Son, and Holy Ghost, self-existent, eternal, perfectly holy, the Creator and rightful Disposer of all things.

ART. 2. We believe that the Bible is the revealed will of God to mankind, and the only unerring rule of faith and practice.

ART. 3. We believe that mankind are fallen from their original rectitude, and are, while in a state of nature, wholly destitute of that holiness which is required by the divine law.

ART. 4. We believe that Jesus Christ the Eternal Word was made flesh, or became man, and by his obedience, sufferings, and death, made full satisfaction for the sins of the world, and opened a way by which all who believe in him, with repentance for sins, will be saved, without any impeachment of the divine justice and truth.

ART. 5. We believe that they, and they only, will be saved, in consequence of the merits of Christ, who are born of the Spirit, and united by a living faith to the Son of God.

ART. 6. We believe that Baptism and the Lord's Supper are Christian ordinances, to be observed permanently by the church.

ART. 7. We believe in the sanctity and perpetuity of the Sabbath, and that the first day of the week is the Christian Sabbath.

ART. 8. We believe that God has appointed a day in which he will judge the world, when there will be a resurrection of the dead, and when all the righteous will enter on eternal happiness, and all the wicked be condemned to eternal misery.

these, which could hardly be proposed without exciting alarm here, and awakening discussion there; and which, however disposed of, had bearings which might affect the condition of many a man among us. The active and open part which our instructors in the Oneida Institute took in the formation and support of the Whitesboro Association was ill adapted to conciliate *the favor* of our clerical acquaintance.

The commercial embarrassments of our country; that is a topic, painfully significant indeed, of which, however, we need not speak at large in this connection. This matter is familiar to every body. The bearing of these embarrassments on our pecuniary condition and responsibilities was sufficiently harsh and strong. Since 1837, we have lost some ten thousand dollars! This sum exceeded all our liabilities. If we could collect our dues, we could pay our debts. In that case, we might preserve our land and buildings; and on some scale go on with our school operations, extending them, as our means of usefulness increased.

Among the *results* which have followed our exertions at the Oneida Institute, it is our privilege to hint at the following.

1. There is no difficulty in obtaining students, and students, too, of attractive character and good promise. Of the young men of our country, a considerable number remain, who can afford the pains and expense of keeping a living soul and a good conscience; who regard it as nowise disgraceful, but every way honorable, while cultivating their minds, to exert their muscles. They are under God the hope of their country. If as a people we are to be saved from the abyss to which selfishness and pride—indolence, extravagance and

luxury—pampered animalism, are driving us headlong, to them especially shall we owe our salvation. Such young men, when engaged in study, find themselves at home in the manual labor school. Upon their countenance and assistance it may confidently rely. But they are generally, though not exclusively, from the haunts of poverty. They have been trained under her lean hand; and from her have derived substantial and imperishable benefits. To them we can hardly look for pecuniary aid.

2. The variety of complexions by which our students have been marked has not occasioned us, *among ourselves*, the slightest embarrassment. The red man's son, the black man's son, and the white man's son have here met together; side by side they have worked, side by side they have eaten, side by side they have studied; and all in love and peace and harmony. They have felt equally at home, sharing in each other's sympathies, and contributing to each other's assistance. Some gifted colored men have assured us, that no where else had they breathed the air of freedom.

3. With us, colored students, their early advantages considered, have been no wise inferior to their pale-faced fellows. In some cases, they have been every way distinguished for their diligence, fidelity and attainments.

4. The influence of manual labor, in restraining the passions, and reducing vicious propensities; in promoting law-abiding habits, has with us been constant and powerful. Cutting bell-ropes; disfiguring benches; burning out-houses; robbing hen-roosts, gardens, orchards; annoying cattle; removing gates; deceiving, insulting and injuring plain and honest laborers; such

achievements, which in such multiplied forms have so prominent a place in the annals of our literary institutions, have found no place among us. Painful acts of discipline we have in very few cases been obliged to employ.

5. The literary attainments which have here been made, and the mental discipline which has here been acquired, have certainly been highly encouraging, amidst the labors and trials to which we have been called. For earnestness, diligence and success, our students need not shrink from a comparison with those who, in different literary institutions, in and out of New-England, have fallen within the sphere of our acquaintance. We have been repeatedly cheered by the testimony of literary gentlemen, not very friendly to the Oneida Institute, who have been present with us on such occasions as brought our students under the public eye. The trains of thought which they have arranged and presented have often indicated a degree of self-possession—a depth of reflection—a fitness and power of expression, which can hardly be looked for where the influence of a truly liberal education has not been exerted.

6. Our manual labor operations have generally been carried forward from year to year, without adding to the pecuniary embarrassments of the Institute. Whatever results the farm or the workshop yielded, we regarded the students who employed their muscles in the one and the other as entitled to. Such a price we gave for labor and demanded for board, as left the Institute at the end of the year, financially, where it was found at the beginning.

Our students have generally paid for their board by

their labor. More than this a few, and less than this a few, have done. How easily might not the friends of human improvement have furnished such facilities, in increasing the extent and productiveness of our manual labor advantages, as to set our students free from the necessities which, with all their efforts, have pressed heavily upon them.

7. Every year has added something to the conviction of our Instructors at the Oneida Institute, that the principles out of which the methods there employed grew, are sound and healthful. The application of these principles to themselves and to the school, they have found every way promotive of their improvement and welfare. They know not how to describe the high estimation they feel constrained to put upon the benefits which have thus been conferred upon them. The difficulties they have had to contend with have been well-nigh exclusively extrinsic to the system they have had to act upon. What these have been, may be easily inferred from the suggestions already made. The reformation they have attempted belongs to a sphere, where pride and folly cannot be assailed without provoking a hostility especially malignant and obstinate. They assure us that whatever may be the future condition of the Oneida Institute, they never can regret their connection with it. The part they have been called to act; the exertions they have been enabled to make, they cannot but regard as among the most significant parts of their history. The seed-corn they have scattered around them, they feel assured will yield results, of which they cannot be ashamed. If the community they are connected with can persuade itself that it has no farther occasion for their labors,

they are ready cheerfully to enter on any other field of useful activity, which a wise Providence may open.

Through our connection with the Oneida Institute, such lessons as the following have been impressed upon us.

1. In laboring in the way of reformation to promote the welfare of mankind, the true heart should be slow to place much dependence on an array of names, however imposing. They may indicate, weather-cock-wise, the direction of the wind. But it will never do to set sail, under the expectation that they will secure for you a steady impulse, anywhither. They do not control the wind; the wind controls them. Down the stream of public sentiment, no matter in what channel, they are sure to move, with a great show of activity and power. *To resist the current*—that requires *life*, a thing weather-cocks were never much distinguished for. Look at the names in Weld's Report; the same names, where are they now? Such counsellors and patrons!

2. The fidelity with which the true reformer maintains the principles he is bound to honor, is generally the occasion on which the half-hearted abandon, reproach and oppose him. He goes too fast and too far for them. They are for taking advantage of wind and tide.* He who for any purpose opposes either, may toil and struggle as he can. They will not help him. And this has been the true occasion of every form of martyrdom, on whatever scale it may have appeared, from the crucifixion of Christ, to the embarrassments of the Oneida Institute.

3. For the true reformer, let the standard of success

* See *Pilgrim's Progress*, Harpers' Southey's ed. p. 165.

be *fidelity* in applying the principles he is set to defend. In that the thing consists. The question whether these or those results appear is altogether incidental. Visible results, what men reckon *success*, lie out of the sphere of his responsibilities. These, let him cheerfully, gratefully leave with Him, in whose name and by whose authority he acts. Every thing in heaven and earth, rightly understood, assures him that in due season "he shall reap, if he faint not."

4. It is clearly the duty and the privilege of those who approve of the principles upon which the Oneida Institute is founded, to give it their countenance and support. Could they be persuaded so to do !

The condition and prospects of the Oneida Institute, at the date of the paper just introduced, may be easily inferred from the tenor and spirit of its paragraphs. I had expended some ten years in illustrating, applying and commending the principles on which it was founded, and to which it was adjusted. I regarded them as altogether sound, significant and healthful. Their claims to a high place among my cherished convictions, I could not resist. I labored to embody them in my history, and to persuade my fellows to accept of them as of heavenly origin and divine authority. And why, in doing so, might I not hope, that they would listen to me patiently and heedfully? That they would yield me a ready sympathy and an effective coöperation? How many of them had affirmed with startling emphasis, that *something must be done* in the direction, to which the arrangements and efforts of the Oneida Institute steadily looked! This, they declared, the general welfare imperatively, loudly—even tearfully, demanded. No sacrifices, they seemed to intimate, could be fairly reckoned too great, to work a radical and comprehensive reformation in the methods of education, which so widely and so hurtfully prevailed. A distinguished name among them, himself a prominent figure in the schools, boldly asserted, that no change could be proposed which would not justly be regarded as an improvement. If I was at liberty to regard those who gave free utterance to such declarations, as sincere and earnest, might I not, in cultivating the ground which the Oneida Institute occupied, reckon on their smiles and their assistance? Must I, for doing so, accuse myself of rashness and presump-

tion? If those, who had directly or indirectly encouraged me to enter on the design which the Institute embraced, had been themselves really convinced by their own arguments—had been intent on translating the words they uttered into corresponding deeds, they would have enabled us to go forward in the design of imparting a liberal education on just principles, and by happy methods; and to go forward with ever-increasing facilities, and with higher and higher degrees of vigor. In leaving us to retire, after so many struggles, from the ground which they had encouraged us to cultivate, and all for want of the aid which they were well able to afford, they laid themselves open to grave suspicions. On my own mind, they left an impression equally permanent and painful.

The result of the trial, imperfect and embarrassed as it was, which the Oneida Institute was enabled to make, was greatly honorable to the principles on which it was established. The experiment was *far* enough from involving a failure. Names enough, such as they were, could be found, who were eager with open mouths to proclaim it a failure. They might as well have applied the proclamation to the divine arrangements and designs in any other respect. It is one thing, surely, for *these* to fail, and altogether and widely another *for themselves to fail* to avail themselves of the substantial benefits thus placed within their reach. To this subject, as I retired from the place, which during a considerable portion of my life I had occupied at the Oneida Institute, I could not help applying myself with earnestness, softened by many a tender regret. Hence the following train of thought under the title of SUCCESS.

S U C C E S S .

THE word *Success*—how different is its meaning in the eyes of different interpreters! One applies it to events, in which another sees nothing but disaster and defeat.—These stately buildings belong to a college, whose history stretches over two centuries. The design of the founders was to impart a liberal education; to make provision for the happy development of the human powers; to give to such as might come under their control strength and beauty—the power and dignity of true manliness. I inquire of one, who ought to know how to give the right answer: Has success thus far crowned the plans and efforts of the founders? It has indeed, he replies. Can you doubt *that*, amidst these grounds and buildings, these books and instruments; with professors and students swarming around you? The names on these catalogues—the resources of every kind here accumulated; can stronger proofs of success be demanded? But the name of the scholar, the philanthropist, the gentleman; of the man of strong mind, and large attainments, and living spirit, and soul-subduing voice; the name of him, who to preserve a good conscience, and a whole heart, and a vigorous hand, bravely endured in Europe the frowns of despotic power, from which at length he sought a refuge in this young Republic; that heroic name, why was it stricken from the catalogue of those whom you delight to honor? * What an answer from the lips of Suc-

* See the Life of CHARLES FOLLEN; especially from page 340 to page 346.

cess! Your heroic German; alas! he was too hearty and upright and brave—he was too much a man—he had too much strength of character to hold a place in a college which is in so many ways dependent on a self-indulgent public! And so Strength and Bravery and Beauty and Wisdom, quickened into heroic life—in the form of the far-seeing and deed-doing philosopher—of the gentle, noble man, you banished from the sphere where, if you are not false to your responsibilities, you are laboring to produce in others what in him you spurn! And all this to preserve your brick and mortar; your books and apparatus; your beef and pudding; and most of all, to keep your place in the husky brains and stony hearts of the creatures around you, whom you despise or abhor! And this is the example you set before those, whom you are to form to a manly character! And this is the condition, you are reduced to! *And this you call Success!*

Another college rises to our view scarcely less imposing, where in like manner the great ends of Education are professedly pursued. Here too human hearts are to be nourished—true men are to be formed—a sound character is to be acquired. Here the relations, duties, privileges and prospects of mankind are to be comprehensively and impressively illustrated. Here such guidance is to be afforded and such an impulse given as may bring men into harmony with heaven-established arrangements, wherever in the human family their lot may be cast; as may qualify them, heart, head and hand, to be true brothers among their own mothers' children. And here Success too is loudly boasted of, and on just such grounds, as have already been specified. For here are spacious buildings, and

large libraries, and extensive apparatus ; in the hands of multiplied professors and students. And yet here a youth of good character was flouted, insulted, run upon by I know not what number of his fellow-students on account of some supposed resemblance to a portion of the human family, at which from spite and prejudice they tossed up their noses. And was he protected, sustained, encouraged by those, who had offered him the benefits of a liberal education—the government of the college? Not at all. They gave him to understand, that they had not the power ; and that he had better retire ! And retire he did ; what else could he do ? And this is the place where complicated and expensive arrangements are maintained to nourish men with the milk of human kindness ! To teach them to enter with lively sympathy into the wants and woes of mankind ! To train them to true manliness ! To build up human hearts on the model of Reason, Magnanimity, Generosity ! And this you call Success ! The government unable to shield human nature from the hoofs and tusks of the creatures, to whom it was imparting a liberal education ! If this is success, what would you call *defeat* ?

Take another case. The faculty of a college, known by the name of a leading patriot of the Revolution, sent not long ago a memorial to the Legislature of a great State, describing their grievances and demanding protection.* What was the matter ? Why, a number of their students, ingenuous, law-abiding youths, had without their leave prayed the Legislature to exert itself in

* Memorial of the Faculty of Hamilton College to the Legislature of New-York, in 1837.

accordance with the fundamental principles of Ethics and of the Constitution of the Republic for the abolition of the most deadly evil, with which the nation was afflicted. To do this, they had been excited by two private letters from a member of the Legislature! From such assaults in future, our memorialists respectfully ask for protection? And so, those, who are to be liberally educated—to be trained up to manly activity, are to be deprived of rights and privileges, to which even the driveling idiot and the blood-stained criminal are inalienably entitled! They may not without offence, even where their welfare is vitally at stake open their lips in the language of petition! Under the crippling power and crushing weight of such restraints, they are to be fitted to subserve the cause of holy Freedom! And then, what absurdities do not these professors rush upon; asking the Legislature to protect them from the private letters of its own members! Or was all this done merely for show and effect; for the sake of a few thousand dollars at the expense of catering for a most unmanly prejudice? And those few thousand dollars, procured by means, which might have put Simon Magus to the blush, are to be ascribed to the smiles of fortune! This is what some men call Success!

But the “schools of the prophets,” shall they be overlooked? Two of the oldest have been as successful as lordly edifices; tomes of divinity by the cartload, ancient and modern, home-made and imported, new school and old school; and patrons, score upon score, who largely give on condition you float passively downstream—could make them. In one of them the Bible

is avowedly so interpreted,* as to make an institution confessedly opposed even in theory to the fundamental principles of the Gospel consistent with a healthful church† and a sound character! In the other, the same Divine Book is so explained as to justify the foulest crime, that ever disgraced and afflicted human nature; a service, for which those, who are habitually guilty of the crime regard themselves as under the highest obligations!‡

From such heights of Zion, religious teachers descend and take positions, here and there, over the face of the Republic. The doctrines they teach, and the influence they exert, may be inferred from facts in the history of the leading denominations in the American church. That they have been on the whole greatly successful in their ministry, they offer to prove by counting up the pulpits which they occupy, and the disciples whom they have baptized. See, exclaims one denomination, are we not heaven-favored? We have more than three hundred and fifty thousand members, "all in good and regular standing," the fruit of our soul-saving enterprise. And we, cries another, have conducted more than half a million—all alive "and zealous of the law" of immersion—down the banks of Jordan. And when we cry, adds a third, Great is John

* See Professor Stuart's Letter to Dr. Fiske.

† *Salva fide et salva ecclesia.*

‡ "The writer of that article is said, without contradiction, to be Professor Hodge, of Princeton. His name ought to be known and revered among you, my brethren, for in a land of Anti-slavery men, he is the only one, who has dared to vindicate your character from the serious charge of living in the habitual transgression of God's holy law.'—*Rev. C. W. Howard, in the Southern Christian Sentinel.*

Wesley, more than seven hundred thousand shout exultingly, *Amen*. Thus exclaim they, all as one, has heaven smiled upon our labors and rewarded our fidelity. Yes, and when in one denomination in General Assembly convened, Humanity, bleeding at every pore, sought for sympathy and assistance, the door with dignified indifference was shut in her face by the resolution "to take no action on the subject."* In another, while in General Convention no notice was taken of a resolution, passed by an Association within its limits, that since slavery destroyed free agency, and often made adultery necessary, adultery in such cases was no crime, a stigma was fastened on the few in its connection, who had dared to identify themselves with enslaved Humanity. And in the third, with its strong feelings and its loud amens, it was decreed in General Conference,† that the right freely to bear testimony before ecclesiastical tribunals should be ravished away throughout more than half of this Republic from thousands upon thousands of its guiltless, unaccused members! And this out of complaisance to the most haggard and bloody system of oppression, that the earth ever groaned under!

The result of all this in the character of the American churches, generally, is such as might well be expected. For the sake of illustration‡ let me say, I know a man, who a few years ago was warmly welcomed to the pulpit. His instructors and friends rejoiced over him as endowed with rare gifts—as a teacher of high promise. Pulpit after pulpit was thrown open before him; and at length, at the in-

* In 1843.

† In 1840.

‡ Ab uno disce omnes.

stance of men of the highest standing in the sphere of Theology, the place of a teacher there was repeatedly offered him. His exertions to qualify himself for the widest usefulness were earnest and unremitted. The instructions, he publicly imparted were both as to matter and form, generally received with marked favor. At length a struggle arose, in which the elemental principles of a sound morality—the characteristic features of Christianity were assailed; and assailed by men, who claimed to be philanthropists, patriots, Christians. He felt himself impelled both by character and position to stand up in defence of things so sacred—things, which were to be defended or all must go to wreck and ruin. Before he entered on the conflict, he looked over the battle-ground with an earnest eye; with the deepest solicitude to know whether he were fairly summoned to wrestle there “with principalities and powers.” Convinced that he could not otherwise hold on to his integrity, he took his position.* And there he stands; chiefly anxious to act the part of an honest, earnest man. Now mark: the regard of this man for the objects and institutions, to which on entering the pulpit he pledged his sacred honor, is in no respect diminished. It has become stronger—more heart-pervading and effective. All the various forms, into which society is naturally organized, ecclesiastical, political, commercial, he cherishes so far as any thing of soul remains in them, with undiminished attachment, and labors to uphold and extend with ever-increasing resolution. No effort, no expense has he ever

* “It is neither safe nor prudent to do aught against conscience. Here I stand. I cannot otherwise. God assist me. Amen.”—*Luther.*

spared to render himself more and more fit for the duties he was expected to discharge. And yet in the religious sphere, where his lot is cast, it is generally affirmed that his influence is greatly reduced; that his friends, one after another, have dropped off, leaving the smallest number, who can persuade themselves to give him confidence, countenance, coöperation; that the hopes he once inspired, have all but perished. And why? What evil hath he done? He has maintained both in theory and practice, that our wisdom and strength depend wholly on our conformity to the will of Heaven; that it is foul and damning idolatry to sacrifice the end to the means—the soul to the body—the spirit to the form; that humanity is the only soil where true saintship can take root; that practice is the only proper test of our regard for principle; that where man is trampled under foot there God is despised; and that philanthropy is the natural nourishment of piety. Now what sort of success has any religious community a right to boast of, in which facts like these under various forms frequently occur?

Let us now for a moment turn to the political sphere. As a Republic, we have an extensive territory, a population already numerous and rapidly increasing, and large resources. The experiment of self-government has here been entered upon; and in some respects on high vantage-ground. And in almost every part of the republic, it is the general boast, that the objects of our government have been wisely pursued and happily achieved. The new world, it is said, has furnished for the old decisive evidence, that to the popular will may safely be confided all the interests of a great nation. Are we not as intelligent and enterprising, as we are

free? And have we not vigilantly maintained the freedom which our fathers achieved? Every scream of the American Eagle, what is it but a proclamation of success?—But let us look a little more carefully at this matter. In entering on the struggle, which resulted in their independence, the founders of this republic formally and solemnly defined the principles, by which they were to be governed. The natural equality of man, as a self-evident truth, they strongly affirmed. To life, liberty and the pursuit of happiness, they declare, he is inalienably entitled. And in the organic law, on which the government is based, they proclaim it as their object, “to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to themselves and their posterity;” an object full of grandeur, well worthy of their highest wisdom and best endeavors. For more than half a century, the republic has with ever-increasing resources been professedly pursuing the objects thus defined; and, we are told, with success. **AND EVERY SIXTH MAN IN THE NATION IS A SLAVE!** His life, liberty and happiness are at the mercy of all that is capricious and cruel in tyranny the most hoary and haggard. A disturbing force is thus every where powerfully abroad, to dissolve the Union, to trample justice down, to annihilate domestic tranquillity, to break up all arrangements for the common defence, to blast the general welfare, and to ravish away from ourselves and our posterity the blessings of liberty. And for the continuance and increase of this disturbing force, the government in every department provides with as much solicitude as if it were the heart-pulse of

the republic.* The Legislature stifles the voice of petition, if it offers to speak in behalf of the oppressed. The Executive with more than blood-hound eagerness, agility and long-windedness runs after the prey even of the foreign man-thief. And the Bench gives the benefit of every thing uncertain, doubtful, inconsistent in Law and Evidence to the oppressor—to slavery and not to freedom.† It has come to that, that it is generally reckoned an essential qualification for office in the nation, to be in favor of the most ruthless system of oppression, that ever human tears and blood cemented. The embarrassments proceeding from such a disturbing force are manifest—are every where felt—are loudly complained of—are involving us in endless perplexities and exposing us to hopeless ruin. And this is what you call success!

Now how is all this to be accounted for? After this fashion. There is a natural, heaven-established connection between the Visible and the Invisible—between Spirit and Form—between Profession and Practice. The world with all its sounds and shows is a beautiful system of symbols, whose significance reaches to the loftiest heights—to the profoundest depths of eternity. Whatever falls within the scope of our senses—all the works of God and all the doings of man, have a meaning, which lies far below the surface of things. To this the objects around us—the things we see and handle—constantly and earnestly look. Of this they are the natural expression. Thus clasped hands are a symbol of united hearts. Union is strength. The

* See Judge Jay's Views.

† See the case decided by the Supreme Court of the United States, between Maryland and Pennsylvania in March, 1842.

energies of your will combined with the energies of mine—and I am twice a man. My power is doubled. Each of us becomes two-fold himself. And every man, who gives us his heart and his hand, adds to each of us another self, while he increases his energies by the addition of ours. Thus a man may become an army—a nation—a multitude, which cannot be numbered. Thus one may control the resources of many. Thus the common cause, which unites them, is strong as its adherents are numerous. Hence men, taken up with appearances, infer strength from numbers. If a multitude profess to hold the same aim; if they clasp hands with the mutual assurance, that they will bring all their powers and resources into use in pursuing it; if arrangements, extended and imposing, are made, adapted to the end proposed, the superficial observer yields at once to the impression, that here much has already been and more will be, effected. Hither he turns his eye as the home of Success. Such, I say, is the impression of men taken up with appearances. And these comprehend a vast majority of mankind. Hence the facts in question. But appearances are exceedingly deceptive. In the sphere of human activity, falsehood every where abounds. Confusion prevails. *The natural connection between the symbol and the thing signified is to a fearful extent broken up.* Intrinsic worth is generally ascribed to objects, which derive all their value from what lies beyond them. Mere appearances usurp the place of substantial realities. The Letter is every thing, the Spirit is nothing. Thus seduced, bewitched, possessed men, thousands upon thousands, rush into the grossest errors—the rankest absurdities. They dream that society under different forms and of various

denominations may grow up, strong and beautiful, on the soil of Atheism and Selfishness! Hence the way in which they employ the word success.

To apprehend the proper meaning of the word success, we must understand the errand on which man was sent hither. That clearly was to form a character on the basis of the principles, which are embodied in human nature. This is the great end of our existence—the business with which we are earnestly and incessantly to be occupied. In proportion as, vitally connected with the living universe, we come into harmony with the government of God in our aims, spirit, endeavors, are we successful, whatever may be our sphere—whatever our responsibilities. Whatever may be our occupation, the FORMATION OF CHARACTER is to be our all-engrossing object. From this, we are never for a moment to be diverted—never to withdraw our hand. And as we become more and more conformed to the fundamental laws of our existence; as Truth, Justice, Love acquire over us a control more and more decisive; as our character rises in consistency, strength and beauty, is our activity crowned with Success. Our *visible* condition, while thus acquiring character, is liable to be modified by a thousand circumstances. Our appointed lot may place us in the midst of a community, where decisive exertions had been made by wise and strong men before us. They may have “broken up the fallow-ground.” The heat and burden of the day, they may have borne. It may be our privilege “to enter into their labors” just there where the visible results are most grateful. The tide, which with sinewy arms they have buffeted—which with exhausting labors and intense sufferings, they had turned, may

bear us aloft in the right direction, triumphantly. Now a thousand superficial observers are ready as with one voice to proclaim our Success. Or we may be called to maintain the claims of Truth, Justice, Mercy in the midst of those, who without rebuke had long trampled these sacred things under foot. Amidst multiplied opposing forces, we may have to enter on a hard struggle. We may be derided, traduced, resisted. The battle may be hot and long. It may be ours to leave our bodies, pierced with a thousand wounds, on the field of conflict, to be stripped and spoiled—to be trampled on by the fierce war-horse and torn by obscene vultures. And your heartless observers may describe us as *unsuccessful combatants*. Alas! just so far and no farther their vision reaches. This is all they know.

Unsuccessful combatants! Milton, you remember, describes the position of *Abdiel* amidst his fellow-angels —“an infinite host.” Instead of joining them in their apostasy, he thundered rebuke in their ears, bolt upon bolt. In opposition to the general sentiment—in the face of all his compeers, he maintained his integrity.

“—— Faithful found

Among the faithless, faithful only he ;
 Among innumerable false, unmoved,
 Unshaken, unseduced, untterrified,
 His loyalty he kept, his love, his zeal ;
 Nor number, nor example, with him wrought
 To swerve from truth, or change his constant mind,
 Though single.”

But his exertions to convince his fellows—to win them back to truth and loyalty—how did they result? Did they yield to the force of his arguments? His

pointed appeals drew at last a few around him, to sustain him in his allegiance to the heavenly throne? No.

“ ——— His zeal
None seconded, as out of season judged,
Or singular and rash.”

They would not come to his assistance, even when fiercely threatened. They left him alone amidst the scorn and derision his fidelity had provoked.

“From amidst them forth he passed,
Long way through hostile scorn.”

And so the fervent angel made what our Time-and-Space patriots, philosophers and religionists call a *failure*. He lost the argument. He wasted his strength. He threw away his ballot. He claimed too much, and therefore gained nothing. Nothing! And are a good conscience, and a great heart, and truthful lips, and hands clean and strong, are all these nothing, then? Is it nothing, beset with temptations, involved in embarrassments, resisted by formidable foes—is it nothing to do one's duty? And thus enjoy inward peace—and acquire fresh strength and beauty—and look abroad with increased delight upon a smiling universe? Wait a little, and you shall hear a voice from “the Seat Supreme”:

“Servant of God, well done; well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth.”

To estimate the results of fidelity in this life-battle, to which we are all summoned, we must extend our views a little. For one man and one generation plays

into the hands of another. A city is besieged. A part of the assailants throw their wounded bodies into the trench, and thus open a way to the object of the conflict before their companions in arms. And thus the victory is achieved. How often is not one generation indebted to another for the most signal benefits! And can heroic enterprise, high-souled activity, unstained integrity be deprived of their reward? Be maintained in vain? Result in nothing? Why, these things, of all enduring substances are the most imperishable. Intrinsic worth—that is the stuff they are made of—and that remains for ever. Where that is, there the purest blessedness must be. “He that doeth the will of God abideth forever.” The fruit of the Tree of Life he plucks, and wields powers which can never be exhausted. He is a good and faithful servant, and shall enter into the joys of his Lord.

The achievements of Luther! What a theme! In what words shall his genius, strength, magnanimity, intrepidity, zeal, perseverance be fitly spoken of? And the results of his activity—a thing to strike a world with astonishment! The success of Luther was decisive—in the view of many, it was sublime. But what shall we say of Wycliffe? What of Huss? What of Jerome of Prague? Will you say that a premature death prevented the success of Wycliffe? That Huss and Jerome made a failure through the violence of their enemies? And so they spent their strength in fruitless labors! Without a Wycliffe, where had been your Luther? It was the voice of Wycliffe, repeated a thousand times and in a thousand places long enough after foolish hands had thrown his bones upon the dunghill; repeated a thousand times

and in a thousand places down to the present moment, and with ever-increasing weight and authority—it was this kingly voice, which under God summoned Luther to his work. And at the summons, he arose from the ashes of Huss and Jerome. And was not Luther's success the success of his predecessors, who lived anew in him? To a full share in his reward, they are fairly entitled; and *that*, as God is true, they shall never cease to enjoy.

How generally is not the English Revolution dignified with the title *glorious*; a revolution, which banished from the British throne the Stuart family. The introduction of the new dynasty marked, it is affirmed, a new epoch in the progress of Freedom. Rights, for which at a great expense of blood and treasure the people had long struggled, they then got possession of. A decisive step was then taken towards the grand consummation, hereafter to be reached, when all men shall breathe the air of Freedom. That was a *successful* effort, which resulted in the English Revolution.—Now turn your eye back a little. That old man, who sits in the door-way of a humble cottage, is not only poor but blind. What a manly form! What a venerable aspect! How the sun-beams play upon that countenance—a countenance, all intelligence, benignity, and beauty! Such a presence, how attractive and yet how awful! This man, you say, once saw “better days.” He once sat, revered by the wise and the strong, at the very summit of human greatness, holding aims, making efforts, wielding powers worthy of an angel. Now he is reduced, broken, fallen—involved in an utter failure. He, who aspired to give laws to kings, now owes his life to the mercy of the hangman!

This is John Milton! Yes; and to every observer, who can distinguish between the work of God and the work of the tailor—between a man and his coat, he appears just like John Milton. Strength, peace, joy—the elements of unbroken greatness—the stuff that living men are made of—how they beam forth through that countenance! And now let me ask, whose arm drove the tyrant Stuarts from the throne? Oh! I dare say, you will answer, that was the achievement of the Prince of Orange. Without a John Milton, your Prince of Orange had been quite another man—had had quite another destiny; your glorious Revolution had never found a place on the page of history. John Milton made a failure! Such a failure as gives him a place among the benefactors of mankind! As fills his bosom with blessedness, and covers his name with glory.

The heart of Granville Sharpe yearned over oppressed humanity. What compassion, what wisdom, what heroism marked his efforts for the slave! How incessant, protracted and untiring were his exertions! Let no man dream, that he died too soon to share in the results of the enterprise, to which he devoted arm and soul. He was a link, bright and strong, in the chain of philanthropy, to which such men as William Wilberforce and Thomas Clarkson belonged. Without him, the chain had been broken. Without him, no victory had been won. Without him, the darkness of the First-of-August midnight had not in the West-Indies been alive and vocal with the Anthems of Freedom. And if William Wilberforce and Thomas Clarkson and Joseph Sturge have been successful, so has Granville Sharpe.

But let me call your attention to a far higher object. You are now in the presence of the Model Man, who was every way and in the highest degree what a man ought to be—in whom wisdom, goodness, power, reached the utmost limits of possibility. From his cradle upward, he was on all occasions equal to himself; occupied with his mission to the human family. When he entered on his work, all eyes were fixed upon him. All arms were open to embrace him. All hearts were animated with the highest hopes, that great results would follow in his footsteps. But when his integrity brought him into collision with earthlings at the summit of human society, their malignity nailed him to the cross. In that hour, what hopes were blasted! What expectations fell withered to the ground! While his enemies exclaimed, "Let him come down from the Cross," his heart-stricken friends responded: "We thought it had been he who should have redeemed Israel." Yes, brethren, in spite of appearances, hold fast still to that inspiring thought. To the redemption of Israel, his powers have all along from first to last been devoted. Head, heart, hands—with that work, he has been occupied. Applauded or reproached—followed or deserted—worshipped or blasphemed—amidst the activities of life and the sufferings of death, with that work he has been occupied. *And he HAS DONE IT too.* On the Cross it was finished. The effort, which his last breath enabled him to make, overwhelmed the powers of darkness. Henceforth, his brow is clothed with triumph. From the day of Pentecost to the present hour, every achievement of Truth and Holiness increases his reward and augments his joy. His Success shall be celebrated by the heavenly spheres in everlasting songs.

As to the influence we may exert on others—on all within the sphere of our activity, it must both in kind and degree correspond with our character. In whatever work we may engage, it is OURSELVES that we exert. Whatever goes through our mint, must bear our “image and superscription.” If we are weak, an image of weakness; if strong, of strength must appear. Separate effective usefulness from sound character! That thing cannot be done. Man cannot do it and God will not. Our influence and our improvement must always keep pace with each other. Increase the one and you extend the other. For if under God whatever we effect depends upon the exertion of OURSELVES, then in proportion as we are something—as we have life and power, will the effects be decisive. All this is made forever certain by the immutable righteousness of Heaven.

I know these words are often contradicted. A voice is often heard from the high places of society: I am as much the friend of Truth and Freedom—as much opposed to treachery and oppression as any man can be; but then, I am occupying a high position—exerting a powerful influence. I cannot, THEREFORE, avow myself—cannot stand erect—cannot make bare my arm; cannot for instance speak boldly and act decisively for the redemption of my enslaved countrymen. I cannot oppose what in my conscience I regard as false and hurtful without hazarding my usefulness. From such a break-neck operation, therefore, I stand carefully aloof. An influence, which can neither impel nor resist—which can neither draw others with you nor drive them from you—which leaves you at the mercy of imbecility, spite and folly—the sport of every accident—

that you call powerful! A thing to be tenderly cherished and carefully preserved! So have I seen on the steeple's top a creature, which was raised above every other object in the neighborhood. How it glittered in the sunbeams, attracting many a curious eye! How rapid and decisive often were its movements! To every inquirer, how clearly it announced what it was its office to unfold! Surely, it is the king of all the winds; for they always move in the direction to which it points its sovereign finger! The weather-cock is an official of high standing, which to preserve its influence, carefully adjusts itself to the general sentiment. Let the wind blow high or low—rough or smooth, it knows how to keep its place and maintain its usefulness.

But look at the men, who at any time and in any place have done most to improve the character and elevate the condition of mankind. Were they of the weathercock species—moving always in the direction of the wind? Moses, Isaiah, Paul; Luther, Milton, Sharpe, with their compeers around them, and the Man of Sorrows above them; were they forever haunted with the question, How they should so advance or retreat—so avow themselves and so conceal themselves—so humor passion, prejudice and folly as to retain their influence and friends? Not they. They were living men, and knew on what errand they had come hither; and whatever might become of the “pottage” for which Esau stood agape, it was their “meat to do the will” of Heaven. In their existence and activity, all worlds and all ages will rejoice forever.

We of the Oneida Institute have, in the opinion of many, been guilty of a failure. Not that the principles we adopted were unsound, and therefore imprac-

ticable and hurtful. Not that we refused to act upon the principles we had adopted. But our aims and methods were in several respects at variance with the general sentiment. Manual labor we combined with mental cultivation. Some such place we gave to the Bible in our course of study as it has in the words which the first scholar* of his day in Europe thought worthy of the Son of God. And in admitting students, we inquired not who were their *parents*, but what was their *character*. And for such offences, the professed friends of Learning and Religion among us seem to regard us as having forfeited our natural share of the "praise and pudding" they are accustomed to bestow. Hence the inference, that we are guilty of a failure. But how is that? We don't deny that we have been traduced, derided, opposed. We confess that we are called onion-grubbers and the negro-school. Fashion has tossed up her pretty nose at us. The grim ecclesiastic, as he "passes by on the other side," exclaims, with a knowing air, That will never do. Sectarianism, with or without canonicals, whether it prates about the Apostolical succession, or glories in immersion, or boasts of a perfection as pure as the dryest sand, or loudly insists on order, *order*, always scowls cross-eyedly at us. It can make nothing of us. All who regard the peculiar institution, with its handcuffs, chains and scourges, as a thing to be endured, look on us as a disturbing force among the settled arrangements of society. And among our professed friends, all "who halt between two opinions;" who are inclined to the position of Mr. Facing-both-ways, find

* John Milton.

it exceedingly inconvenient to afford us assistance. And then some of our debtors, and many of our patrons, the Times have pinched, and what we expected from their hands may never reach us. And how we shall pay our own debts without breaking in upon our arrangements, is a question not so easily answered. If all this implies a failure, we have doubtless failed. But, if to hold on our way through ten years of toil and trial; and to maintain the principles on which we set out with an ever-deepening conviction of their weight and worth; and to do somewhat towards training up a goodly number of young men, of different complexions, for stations of usefulness; and to find ourselves, amidst our studies and labors, borne constantly onward to higher degrees of improvement, inward harmony and self-possession; if in these things the elements of Success are to be recognized, then have we, under God, been successful. What we *have* done remains for the benefit of the great cause of Education. The future we commit to the wisdom of Heaven.

I would if I might impress the leading thoughts in this discourse on all who hear me, and especially on the members of this School. "Judge not according to appearances." Let yours be a "righteous judgment." The secret of success lies in strength of character. Where this is wanting, that can never be attained.

"Enweri tells us, a most royal man,
The deepest heart and highest head to scan:
At every time, in every place, our surest chance,
Lies in Decision, Justice, Tolerance."*

* Goethe.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, *always abounding in the work of the Lord*, forasmuch *as ye know your work IS NOT IN VAIN in the Lord.*" In vain it cannot be. Make character, then, your aim and object. "All other things shall be added."

While you "labor, learn to wait."

"In due season," a ripened harvest, rich and beautiful, shall wave around you.

The following paragraphs from the Life of Dr. Follen are referred to on pages 204 and 205.

"It was during the summer of 1833, that Dr. Follen turned his attention very earnestly to the writings and doings of the Anti-Slavery Society that had then been in existence only one year. Mrs. Childs' *Appeal*, which he had read while we were at Dr. Channing's, produced a powerful effect upon his mind, and some weeks after we returned to Cambridge, he said, one evening, after he had been meditating some time: 'I am thinking of joining the Anti-Slavery Society; what do you think of it?' 'That you ought to follow the light of your own mind,' I replied; 'why should you hesitate?' 'I know that it will be greatly in the way of my worldly interests.' 'Very like,' I said. 'I feel,' he replied, 'as if I ought to join them.' 'Then why not do it?' 'It is a serious thing to relinquish my worldly prospects altogether; if I join the Anti-Slavery Society, I shall certainly lose all chance of a permanent place in College, or perhaps any where else. If it were only for myself, I should not be troubled

about it, but to involve you and Charles in the evils of real poverty, I shrink from that.' 'You have,' I said, 'sacrificed your country, your home, and all that makes home dear, for the sake of freedom and humanity; do not think that we are not able and worthy to make the slight sacrifice which we may be called upon to make in this cause.' He joined the Society, and he did so from a devout sense of duty, and after a solemn and prayerful consideration of every objection to so doing. He knew that there were evils belonging to all associations; he never vindicated or approved of abusive language in the Abolitionists, any more than in their opposers; his nature was as gentle as it was uncompromising; but when a young friend raised this objection to joining the Anti-Slavery Society, he replied to him: 'I did not feel at liberty to stand aloof from a Society whose only object was the abolition of slavery.'"

At the meeting of the Convention of the American Anti-Slavery Society in January, 1834, Dr. Follen was chosen Chairman of a Committee to draft an address to the people of the United States upon the subject of slavery. The spirit and style of this address extorted praise even from the enemies of the cause. Copies of it were sent to all the Members of Congress, and to all the men of distinction at the South. One copy alone, from this large number, was returned to Dr. Follen, with some insulting words written on the margins upon the subject of foreigners throwing firebrands, and other stereotyped remarks of the same sort. About this time a very gross attack was made upon him in one of the Boston papers: and lest he should not himself know of it, the paper was sent to him, with the

offensive paragraph marked for his particular notice. 'This cannot touch me,' he said, as he calmly read it, 'it is too vulgar.' It was in the course of this year that he assisted in the formation of an Anti-Slavery Society in Cambridge."

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"Dr Follen received repeated warnings that his interests in the College would be materially injured by his devotion to this hated cause. He was told that Anti-slavery would never be tolerated in Harvard University; but he did not on that account think it right, neither did he feel disposed to desert a cause which he thought of more importance than all others, and in comparison with which the interests of any individual were a petty concern. 'The question,' he said, 'is whether this is my duty; what will be the consequences, is a secondary matter.' His nature, however, was so hopeful that he always believed while he could, that the right would prevail; and he would not and did not relinquish the persuasion that his devotion to the cause of Freedom would be forgiven, and that the College would yet retain him in its service. He never allowed his devotion to the Anti-Slavery cause to interfere with any of his duties in College; on the contrary, the fear that it might, made him, if possible, more scrupulous than ever in the performance of them all. Of this there is the most ample testimony."

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"The question was asked, [that is, whether the corporation intended to continue his professorship,] and the answer was, that the corporation did not think it expedient; and no other arrangement was proposed

by which he could be retained in the University. After ten years of faithful service in the College, he was left with five hundred dollars a year as teacher of the German Language, if he chose to remain at Cambridge. This was of course an inadequate support for himself and family, and obliged him to seek employment elsewhere. He felt that this was intended."

While connected with the Oneida Institute, I exerted myself earnestly and actively for the organization of a Congregational Church and Society in Whitesboro'. The new pulpit which was here opened, I was invited to occupy. For a number of years I here addressed, statedly and frequently, considerable congregations. A majority of the members of the new organization had been connected with the Presbyterian church in this village. They had no occasion for surprise when they received from the Oneida Presbytery a request, that they would "furnish to the Presbytery the reasons," which led them to organize, as they had done, the Church to which they now gave their countenance and support. In the name of those upon whom this request was urged, I wrote a Reply, which was promptly offered and speedily published. It may be well to insert it in this place, on account both of its intrinsic significance and historical bearings.

REPLY TO PRESBYTERY.

THE cause of human freedom has furnished, for different ages and countries, the *test question*, by which, under various forms, the character of men has been tried and brought out to light. At one time, and among our own ancestors, while it was generally admitted, that human authority must be submitted to in matters of religion, it became the test question whether a *foreign power* could lawfully wield that authority. At another, the great question was, whether the Bible, independent of legislative enactments and ecclesiastical arrangements, was for faith and practice a sufficient guide. Again, the spirits of men were tried and their course determined, by the question—and a fearful test it was—whether a government could lawfully demand support where it violated the inalienable right of representation.

What, in this country, may now be the test question, by which the character of our fellow-citizens and fellow-Christians is to be judged of, cannot but be familiar to the thoughts of every observant and reflective mind. It is clearly this: "WHETHER THE PRINCIPLE OF HUMAN EQUALITY SHALL BE CARRIED OUT IN THE ABOLITION OF SLAVERY—OR WHETHER IN OPPOSITION TO THIS PRINCIPLE, THE FREE SHALL BE ENSLAVED." This is the question which every man, woman, and child, in this republic, is now required to consider, examine, and decide. And here all are brought to a test through which a strong and clear light must be shed upon their character.

To avoid misapprehension and dispute, we will, in few words and some respects, explain what we mean by the bearing of a test question upon human character. We admit, that one may take the right side of such a question, so far as profession and visible action are concerned, without furnishing, in doing so, decisive proof that his character is sound and good. The test of a "standing or a falling church," has sometimes been held to be the doctrine of *gratuitous salvation*. In the controversy of Luther with the Pope, on this subject, doubtless many took sides with the reformer, whose hearts after all were not right with God. Multitudes are able and earnest advocates of the doctrine of atonement by the blood of Christ, who never felt the cleansing efficacy of his blood. But while all this is to be admitted, can it be denied, that such as take the *wrong side* of such questions, give evidence, that their character is radically defective? Bad men might say with Luther, "By grace the elect are saved;" but could good men reject this doctrine? If bad men may admit, can good men deny, the sovereign efficacy of the blood of redemption? So we admit, that among those who are aiming and endeavoring to carry out the doctrine of human equality in the abolition of slavery, men may be found who are neither sound patriots nor true Christians. Wrong motives may have brought them to the side of the friends of holy freedom. But what must be said of those who practise, or justify, or excuse American slavery?

When we affirm, that we find here the test question of this age and country, we only give voice to the general sentiment. To this *they* agree who exert a leading influence in politics among us. In every part

of our country, and on the most important occasions, and in the most practical way, it is admitted, nay, *asserted*, that the decision of the question of slavery, has a *vital bearing* on the union of the confederated States. If decided in one way, the greatest statesmen of the North—if decided in another, the most active politicians of the South—declare the republic broken and dissolved. In one part of our country, the advocate of slavery is looked upon as hostile to the general welfare; in another, an abolitionist is treated as an outlaw.

Among the leading ecclesiastical influences in this country, moreover, the same question has a like prominence and importance. In one place, the belief, that slavery is inherently and essentially sinful, carried out in practice, is treated as the worst of heresies, worthy of the heaviest censures and penalties; in another, the advocate of slavery is excluded from the pulpit and the communion-table. What other question has such extensive, multiplied and powerful bearings?

In our political and ecclesiastical relations, this question, with its various bearings, has been put to us by an authority which we could not despise, and with an urgency which we could not resist. When first called to make a decision, we belonged to the Presbyterian Church in this village, of which many of us* had long been members, and some of us officers.† Our deepest convictions and best feelings constrained us openly and

* Seventy-one.

† The Session consisted of nine members, exclusive of the pastor. Of these, six entered into the organization of the Congregational Church, namely: Luther Holbrook, Samuel Camp, David Foster, Pelatiah Rawson, Thomas Beebe, and William K. Tibbitts.

earnestly to take the ground of immediate emancipation. In doing so, we were happy to find ourselves by the side of our then pastor, Rev. Ira Pettibone. We soon perceived, that our brethren who on this subject had other views and feelings, regarded the question which we had thus decided, as a test question. They felt themselves at liberty to exert an influence and to employ measures, which issued speedily in his dismissal. No careful and candid observer could, we think, fail to see, that the deficiency in his salary, which was the ostensible cause of his leaving us, had its source in the anti-abolitionism which many of the wealthy members of the Church and society openly avowed.

When the question of inviting Rev. David L. Ogden, the present pastor of the same church, to occupy the pulpit, was decided, we do not deny, that as a general thing we voted in the affirmative. We had our fears, it is true; but we hoped for the best. We persuaded ourselves, that it might not be improbable, that with the ever-increasing light which was shed upon our relations to the enslaved, he might be led to become their advocate. The grounds of this persuasion, we did not sufficiently examine. We acted hastily. We presumed too much. In such a day, and on such a question, we own, we ought to have taken nothing for granted. We erred, greatly erred, in not demanding in the outset, in a pastor, an open and pledged advocate of our enslaved brethren. This we confess and deplore. And with this confession on our lips, we warn others to beware of like rashness and folly.

Not long after the settlement of our new pastor, we began to smart under the effects of our own timidity and

precipitation. We as deeply felt, as we plainly saw, that what our brethren had treated as a test question in dismissing one pastor, our consciences required us to regard as a test question in respect to the support of another. We understood our pastor publicly to say, that slavery was not *in itself—in all cases*, and in its own nature—a sin; that the people of his charge had no such share in the responsibility of continuing or abolishing it, as would lay them open to a just consciousness of guilt, however the wickedness of slavery might be clearly shown and strongly proved; and that, as far as his influence went, this subject, as an officious and hurtful intermeddling with other people's business, should be shut out of the pulpit. We had, moreover, the mortification and pain to see resolute and active abolitionists among us reproached, traduced and persecuted, as we thought, for maintaining our own principles. Expedients were employed and measures pursued, to make them odious and infamous. Nay, we understood ourselves to be called upon to renounce and condemn them for doing what we approved—what had contributed to strengthen our best convictions and nourish our best affections!* Thus was the test question of our age and country brought directly home to our inmost hearts. What, in such circumstances, should we have done?

As our pastor had made an open declaration of his views and designs, how could we support his ministry without being sharers in his responsibilities? In his

* We refer to the attack upon the Oneida Institute, and the process subsequently had before the Session of the Presbyterian Church in Whitesboro.

mind, publicly expressed, slavery was not a *sin* in all cases. The relation of owner to property, one man might sustain to another, innocently and usefully. It might be abused, and thus become *the occasion* of wickedness. The *abuses* of slavery, *not slavery itself*, were to be condemned, as a violation of the law of God. Thus, the principle that man cannot be reduced to a chattel, cannot be held and treated as such, without sin, was rejected. With the denial of this principle, the heaven-made distinction between men and things at once disappears. The image of God may be disposed of as a marketable commodity; the purchase of the Saviour's blood may be bought and sold; those upon whom the Spirit breathes may be knocked off at auction; and, provided no *abuse* of the relation thus entered upon be committed, all will be well—God is not displeased, nor is man injured. We saw plainly, that slavery could not need a broader basis than such doctrines, maintained and established, would lay—a foundation in which markets for men, women, and children, of every complexion, might be indefinitely multiplied, throughout the wide world! If we could support a ministry, which openly rejected the great principle of human equality—which decried earnest efforts to carry out this principle in the abolition of slavery—which could deny the inherent, essential guilt of holding men, in any circumstances, as articles of merchandise—should we not have deserved, ourselves, to become the victims of our own selfishness and treachery?—to have our hold broken upon our own inalienable rights and birthright privileges?

Could we, moreover, admit “the flattering unction to our souls,” though offered by a pastor's hand, that

we, as American citizens and American Christians, had no responsibility for the continuance of such an institution as slavery? We knew that this was a *national concern*; and that we, however few and obscure our names, were a vital and integral part of the nation. We knew that slavery was tolerated in the Presbyterian Church; and to the Presbyterian Church we belonged, and had a share in shaping its counsels and accomplishing its designs. Were there none, in the very presence of our pastor, who had been personally engaged in buying and selling their fellow-men? With such relations, and in such circumstances, could we support a ministry which had dared to absolve us from guilt, where our consciences charged us with guilt? We could not but know assuredly, that we had fearful responsibilities in the matter, which our pastor held up as none of our business. Could we listen to his voice without stifling our own consciences and turning a deaf ear to the word of God? We put the inquiry solemnly to you, brethren, whether we could have supported such a ministry without running into temptation?

And then, on this momentous topic, whether our views and sentiments were right or wrong, we were to expect no instruction from the pulpit. Our pastor had assured us, that it could have no place among the matters which were there to be stated, examined, discussed and applied. And yet we knew, that this very subject had a prominent place on the pages of the Bible; that it was agitating the nation from centre to circumference, and took fast hold of the vitals of the Church; nay, that it was an engrossing topic in politics and religion throughout the Christian world. As men among

men, and as Christians among Christians, we were sure, that we had a place to fill and a task to perform. We needed the influence of the pulpit, to enlighten, and quicken, and sustain, and cheer us, amidst the labors of love for which Heaven demanded the vigorous application of our best powers, promptly and unweariedly. But what could we expect from a pulpit, which had pledged itself to silence, where the highest interests of bleeding humanity were at stake, but an influence adapted to blind, and neutralize, and benumb? Christian brethren, we solemnly demand, what *could* we expect?

And then, how could we support a ministry, which had enlisted in what we regarded as an open war against earnest, active abolitionists among us? We now refer particularly to the attack which, it is well known, was publicly made upon the Oneida Institute, and to the pains which were taken and the expedients which were employed, to defame and destroy it—and, as we could not help seeing, chiefly, if not solely, on account of the position which that Institution, and especially the President, had maintained on the subject of human freedom. The shifts which were resorted to, to fasten reproach and contempt upon such principles and measures as we had felt constrained to adopt and maintain, sickened us. How could we commit ourselves and our children to the guidance of a pastor who could justify and vindicate an attack virtually upon ourselves, for trying to honor in our practice the principles of the Bible?

Could we, dear brethren, in our circumstances, have kept a good conscience, without trying to escape from the temptations and perils to which we were exposed?

The principles which with us were fundamental in morality and religion, the pulpit had declared war upon. How could we support such a pulpit, without renouncing our principles? We had been taught to pray: "Lead us not into temptation." How then could we expose ourselves to the noxious influences which we had the strongest reasons to expect would be brought to bear upon us? The effect of making compromises, where principle was at stake, we have seen in others. We have seen their regard for crushed humanity fretted and frittered away, till their hearts, once alive to the claims of their enslaved brethren, have grown cold and dead.

When we obtained letters of dismissal from the Presbyterian Church, for the sake of forming a new one, we do not deny that we expected to enter into a Church of the same name and order. We understood our pastor to admit, that all things considered, the step we proposed was not undesirable; that for those who might leave, and especially for those who should remain, the separation might be beneficial. In the way of the arrangement we were intent upon, he thought no obstacle would be thrown by the Presbytery, and offered, in case any difficulty should arise, to plead for and assist us.

After we had entered upon arrangements for public worship, and before church relations had been established, we saw occasion to expect embarrassment and opposition in the Presbytery, if we should there ask assistance in forming the church we desired to see organized. We dreaded the protracted and fruitless controversy which thus threatened us, and resolved to avoid it, if we could consistently with a good conscience

and an unsullied reputation. We were led to inquiry. Some of our number had long had a decided preference for Congregationalism. This they openly expressed. We examined its claims to our regard, and came to the conclusion, that it was the mode of church organization which, as best suited to the genius of Christianity, we ought to adopt. Acting on this persuasion, we took such steps as conducted us to the position where you now find us. A hint or two may shed some light upon the course which we thus pursued.

1. The principle of *self-government*—the proper basis of all good political and ecclesiastical organizations—we saw justly applied and happily carried out in Congregational arrangements. The size and character of Christian Churches generally, favored the admission of this principle in full force and free exercise. They were not so large as to be gross and unwieldy. They had sufficient integrity and intelligence to be safely intrusted with their own affairs. We saw no occasion for the superintendence and interference of spiritual courts, rising one above another, and all above the churches. The more extensively and thoroughly the responsibilities and exertions involved in self-government could be diffused throughout a Christian community, the better, in all respects, must its welfare be provided for.

2. We were greatly confirmed in such conclusions, by the history of the churches in New-England. Where else could we look for sounder character, loftier enterprise, warmer zeal, or greater activity? And where else had the principle of self-government been carried out, in its various applications, more

faithfully and fully? Where could we find stronger proofs of vigor and usefulness, than Congregational churches in New-Hampshire, Massachusetts, and Maine, afforded? And would their peace and prosperity be promoted by such restraints and impositions as Presbyterianism involves?

3. This inquiry derived, in our view, moreover, great force from the present attitude and aspect of things in the Presbyterian Church. There we saw mutual distrust and reproach opening the door more and more widely for the admission of every evil which dissension and distraction can inflict. Large portions of the body ecclesiastic, we saw cutting off other large portions—until it became a question, to be settled by “brother going to law with brother,” where the highest spiritual court in the Church could be found—who were entitled to wield its prerogatives, and who was bound by its decisions! Could peace be here enjoyed, or edification expected?

4. To this we add, that while connected with the Presbyterian Church, we had been taught to give the hand of fellowship, freely and promptly, to our Congregational brethren. Their ministers we had seen in our pulpits, and our ministers in theirs. We could not regard ourselves as forfeiting the esteem and confidence of those with whom we had been ecclesiastically connected, by becoming Congregationalists.

Such, brethren, are the reasons we have to give, in answer to the inquiry you propose. If we were to go into extended and minute detail, describing the views and feelings of the members of this Church individually, on the matter in question, other things would doubtless be added. Enough, however, has been sug-

gested, to explain and justify the course we have pursued.

And now, dear brethren, we would meekly yet earnestly inquire of you, whether the American slave has not the strongest claims upon the sympathy and aid of the American Churches? Whether the ministers of the Gospel are not bound by their commission, to be his hearty, active advocates? Whether, if they refuse to plead his cause and toil for his deliverance, they do not forfeit the confidence of their fellow-citizens and fellow-Christians? Whether those who feel the numbing effects of the official negligence and treachery of such a minister, ought not, if unable to persuade him "to open his mouth for the dumb,"* to abandon his ministry? And whether, in their circumstances, the Congregational Church in Whitesboro ought not, as they have done, to set up a standard in the name of the Lord, and "contend earnestly for the faith once delivered to the saints"?

The Discourse which next follows I cannot persuade myself to omit. Its bearing on the objects of this volume is strong and obvious. The occasion on which it was delivered is sufficiently explained in the brief address preceding it, to the Congregational Church, for whose especial benefit it was preached and published, as well as by the tenor, import and spirit of its paragraphs. I commend it to the earnest attention of any who may have heard that I was opposed to "Revivals of Religion."

* Prov. 31 : 8, 9.

TO THE CONGREGATIONAL CHURCH, WHITESBORO :

DEAR BRETHREN : When during the late protracted meeting in this village, I saw you tempted and exposed—especially by some, who, in contempt of the principles they had professed to honor, lent their countenance and coöperation to the special church-going and church-increasing activity of a community, which has all along stood aloof from you in your exertions to promote, in the face of derision and reproach, the cause of a sound morality and a pure religion, I felt impelled to lift up the voice of warning. That voice it is the object of these pages to repeat and prolong. It is high time that a Christianity, falsely so called, which refuses to come to the rescue of the earthling, the drunkard, the slave, the respecter of persons, the dupe and the victim of popular prejudice, the votary of a say-and-do-not philanthropy, were understood that it might be abhorred. While such nuisances are endured, we must be exposed to an infected atmosphere. “It is time for thee, Lord, to work : for they have made void thy law.” Let us never, dear brethren, forget that “he who endureth unto the end,” alone shall be saved.

Yours in the Saviour, affectionately,

B. GREEN.

Whitesboro, Feb. 1841.

INIQUITY AND A MEETING.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."—ISAIAH 1: 10-17.

THE prophet so describes and so exhorts the religionists here addressed, as to give us a clue to their character. They were just fit to be ranked with the men of Sodom. And how *they* were to be regarded, we may learn of Ezekiel.* "Behold," he exclaims, "this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy." Idlers they were, inflated with pride, and bloated with luxury; playing the tyrant among the helpless and friendless. That this was the character of the creatures Isaiah had to deal with, the exhortation shows, in which their duty is set

* Ezekiel 16: 49.

forth. If they would put away the evil of their doings, and thus find access to the Mercy-Seat, they must "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." The condition and claims of the "poor and needy," they must earnestly study; and take part with the weak against the strong—with the oppressed against the oppressor.

Very different was the position which these religionists at present held. Their zeal for God was consistent with contempt for man. With them the positive of religion was every thing; the moral, nothing. In meeting-holding, psalm-singing, prayer-making, they were active and noisy enough. In these things they were all stir and smoke. The calling of assemblies, the solemn meetings, the appointed feasts they multiplied even to the wearying of Jehovah. Iniquity and a meeting,* he could not away with. He loathed their services. We are thus taught, that A MEETING-HOLDING ACTIVITY, UNDER THE PRETENSE OF A REGARD FOR HUMAN SALVATION, ACCOMPANIED BY A DISREGARD FOR HUMAN RIGHTS, IS AN ABOMINATION TO JEHOVAH. For,

I. *It implies rank absurdity and a flagrant contradiction.*—In the constitution of man, the rights of man are involved. The attributes, the powers and capacities here found, are God-given endowments. These gifts imply fearful responsibilities. They are a sacred trust, for which an account must be rendered. All this supposes the right to wield our powers and use our capacities, according to our constitution—firmly to hold

* "Ich mag nicht Frevel und Feste."—*Gesenius*.

and freely to pursue the end of our existence. Whatever interferes with us here, injures us vitally. Health, vigor, useful activity are at once impaired. If our right to be what our Creator designed us to be, and to do what he requires us to do, is invaded, wrong and wretchedness must ensue. And this wretchedness must be deep, and this wrong flagrant in the same degree as the invasion of such rights is far-reaching, violent and determined. Our salvation, of course, depends upon the full enjoyment of those rights, to which, under God, we are constitutionally and inalienably entitled. *These can be ENJOYED only in the free discharge of those duties, which the rights imply.* To employ our powers and capacities in a course of law-abiding activity, without let or hindrance, is the right of all rights, to which, both individually and socially, we are entitled. If we are assailed here, whether by inward passion or outward violence, our salvation is put to hazard. If the assault be successful, our very hearts are stabbed. If we are free here—free from the dominance of passion within and without—our own passions and other people's—free to discharge the Heaven-appointed duties, which our rights imply, which correspond with them and grow out of them, *then are we among the saved.* Then salvation sheds its light and pours its songs around.

The invasion of human rights is an assault upon human salvation. The oppressor is a destroyer. The constitution of man—the powers, prerogatives and prospects of man—his present peace, and his eternal welfare, he sets at naught and tramples under foot. Whatever may be his condition, and whatever his pretensions, this is his work. Whether he devour widows'

houses, or defraud the hireling of his wages, or hold in slavery the victims of legalized tyranny, he wages war with human salvation. He interferes with the discharge of Heaven-appointed duties, and does what he can to dry up the fountain of blessedness, which from the heart of these duties sends forth, pure and sparkling, its living waters. His success must be a triumph over human salvation.

To apologize for oppression, under any of its varied forms, is to lend ourselves to the work of human destruction. A professed Christian, a religious teacher, even, may permit errors, rank as dunghill weeds, to take root within him ; the condition and the claims of the oppressed he may stupidly refuse to study ; the crudest, falsest things he may put forth to stifle whatever of generous indignation or manly effort the ravages of tyranny may have provoked ; he may deny to the oppressed their inalienable right to sympathy and assistance in the house of prayer ; he may lend himself to revile, and reproach, and traduce the friends of holy Freedom ; he may even make his religious profession, or his high station, the occasion and the shield of his neglect of the claims of outraged humanity ; but this he cannot do without inflicting deadly blows. He sets himself against that in which salvation consists. He breathes a spirit directly and vitally hostile to human welfare. Just so far as he has influence and power, just so far salvation bleeds and dies.

Now, what is it for such an one to put on the appearance of zeal and activity in the work of soul-saving ? He affects to lament the depravity and wretchedness of his fellow-men. With a long face, and in solemn tones, he discourses about their condition and

prospects. He calls for special efforts for their benefit. He girds up his loins as if he were a-going to do something. Coadjutors he enlists. And now what a scene of activity opens upon us. Assemblies are called. Meetings are held. Heaven and earth are invoked. What a stir ! What expedients ! What an agitation of the surface of the general sentiment ! With what pretensions is the ear of simplicity and honesty wounded ! “Sea and land are compassed to make proselytes.” And they *are made* ; drawn together, reckoned up and gloried over. Proselytes ! To what ? To saintship without humanity ! To saintship, which refuses to plead the cause of the victims of prejudice and oppression ! To saintship, which contributes more than every thing else to the protection and growth of the worst forms of rebellion against God, and injury to man ! Alas ! what have we here ? What ; the very same vision as pained the eye of Isaiah, the son of Amos. What absurdities ! A cold and cruel disregard of human rights, kindling up without losing a jot of its malignity into a fervent regard for human salvation ! Invitations to the weary, on lips laden with apologies for slavery ! Such contradictions Jehovah may well be weary of. They are too much for even *his* patience. Iniquity and a meeting, thus conjoined, must be a trouble to him ! Such glaring contradictions—such gross absurdities in his very presence ! What else can this be than to make his house a den of thieves ?

II. Such a meeting-holding activity as this discourse is designed to *expose, is adapted, where human improvement and welfare are most vitally concerned, to confound*

things the most incongruous. Few things are as much insisted on in the Bible as a just discrimination among moral distinctions. Jeremiah, on one occasion, was greatly disheartened amidst the demands of his office. He knew not how to take another step. Amidst the disgusting forms of iniquity around him, his confidence in God was greatly impaired. He was ready, broken-hearted, to abandon his work. But what said the Lord? He encouraged him to enter anew upon his official course with fresh zeal and increased activity. He described the condition on which he might expect to speak with the authority of the God who sent him. "*If thou take forth the precious from the vile, thou shalt be as my mouth.*"* From a just discrimination among moral distinctions, his words would derive great weight and power. This Jehovah regarded as all-essential to the fidelity and success of the prophet. In another connection we are assured, that divine influences develop and express themselves in making such distinctions clear and definite. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."† The hypocrites around him, the Saviour once upbraided with a strange and hurtful negligence where just discrimination had a vital bearing upon their character. They were sharp-sighted enough where weather-signs were to be disposed of; but dull as lead where, with a little attention, they could not but see clear indications of the presence of the Messiah. "Yea, and why even of yourselves judge ye not what is right?"‡

Whatever goes to confound moral distinctions must

* Jeremiah 15: 19.

† Malachi 3: 18.

‡ Luke 12: 57.

be of harsh if not of fatal bearing upon character. The Law of Rectitude is the basis to which, if good habits are to be formed and maintained, our temper and our activity must be conformed. Here is the model on which sound character is to be fashioned and matured. The more clearly and fully this model is presented, the higher will be its authority—the greater its power; the more radical and transforming will be its influence upon the understanding, conscience and heart. *Hence*, under the dispensation of the Holy Spirit, proceed all healthful convictions—all well-directed endeavors—all sound reformation. Whatever goes to confound moral distinctions, goes to obscure or misrepresent this model—to bereave it of its authority, and neutralize its power. If confounded radically and vitally, the model disappears. No standard is left, by which moral character can be judged of. No ground remains, on which reformatory efforts can be made. As good and evil—right and wrong are confounded, the wicked cannot be convinced of their wickedness, nor the upright justified in their integrity. Indeed, the very significance of the words, righteous and wicked, has vanished. We are lost in a maze. We wander about without aim or object amidst endless confusions; the sport of every idle wind, of every hap-hazard impulse.

The positive institutions of religion were designed to subserve the end of moral distinctions. Hence they derive their meaning. Apart from this end, they are unintelligible and worthless. From this, they derive whatever sacredness we ascribe to them—become hallowed in the eyes of men. As hallowed things they are commonly regarded. “The calling of assemblies—the solemn meeting”—with what reverence they are

looked upon. The temple of the Lord, the pulpit, the communion-table—all the arrangements and exercises of public worship—how holy they are generally esteemed! Here men expect to find the standard of Rectitude—the model of sound character. And what if they find iniquity here excused, or countenanced, or justified? What if intemperance or oppression finds a refuge here? What if pride builds here a nest, and prejudice finds here a home? What if a worldly spirit and malignant passions riot and revel here? What if decisive measures to expose popular vices, to raise the depressed, to shelter the outcast, to relieve the oppressed, are discountenanced here—are pronounced impracticable and ridiculous? What if the earnest and determined advocates of freedom—of temperance—of an effective and comprehensive philanthropy, are here grossly misrepresented and spitefully traduced? And what if, in the midst of all this, special efforts at saving souls are proposed. Special expedients are hit upon. Meetings are multiplied and protracted. Zeal flames up on every side. Large success in building up the church is boasted. Scores of converts flock around the communion-table. And all this, while the iniquity characteristic of the meeting-holders is cherished and maintained! A few vague, general confessions are made as a thing of course. But eulogies* on wine-

* *Eulogies on wine-drinking.* This allusion will be understood by those upon whom a long paper was inflicted, first in the church, and then in the presbytery, to show, among other things, that the Saviour miraculously produced a large quantity of fermented wine at the wedding in Cana of Galilee, and left no small part of it behind him—doubtless for the benefit of the new-married couple!

drinking remain unrevoked—arrangements* to tempt the vicious and increase intemperance stand firm—the† injured outcast is spurned as contemptuously as ever—church processes and decisions, violative of the simplest principles of justice, are not so much as called in question—and‡ the cruel exclusion of the cause of the oppressed from the pulpit passes unexposed, uncondemned. In one word, iniquity and the meeting move hand in hand! Thus, things the most incongruous, and just there where human improvement and welfare are most vitally concerned, are strangely confounded! How, on such ground, can sound character be produced? How even understood?

And what must be the various bearing of all this? What, upon those who, amidst the general excitement, are reckoned converts? Here is one, who has all along been driving hard after the world—an eager, greedy earthling. He finds in the church, and among those who are active in extending its limits and controlling

* To those who are familiar with the history of the Temperance reform in Whitesboro; and especially to those who have exerted themselves to dry up those fountains of death among us, where intoxicating drink is sold, this must be painfully intelligible.

† You *don't* go to the negro-church and favor the negro-school, do you?

‡ “I did say that slaveholding was not *in itself* in all cases, and in its own nature, a sin. I hold the same opinion now, and I believe I shall always hold it, so long as my eyes, and ears, and intellect remain. In this I am happy to say I agree with the great mass of the most pious and intelligent Christians in America.”—“I said that I did not consider the subject of slavery as coming within the bounds of the Gospel, and that therefore the people need not expect to hear me descant upon it.”—“*Though I should not preach upon slavery myself, nor introduce any agents for that purpose.*”—See Rev. David L. Ogden's Review, pp. 9, 10.

its movements, sordid worldliness ; baptized indeed, but sordid worldliness still. Will he, thus countenanced, break friendship with the world, which he has long worshipped ? Will the slave of artificiality—the victim of respect of persons, struggle to throw off his bonds on entering a community where such bonds are worn by way of ornament, and held to be quite consistent with Christian liberty ? Will the convert, who had all along been a wine-bibber, eschew the dangerous draughts beneath a pulpit whence issue eulogies on wine-drinking ? Or will he who had been a slaveholder, who had sold his fellow-men, and lived upon the price of blood, enter a church broken-hearted for his sin, where the sin of slavery is denied or palliated ? In the midst of good earthlings, good rum-sellers, good wine-drinkers, good friends of slavery—in the midst of such odd combinations, such gross incongruities, such inexplicable confusion, what standard can be found by which sound character may be formed and matured ? If these things are consistent with the Law of Rectitude—with Christian habits, the Law of Rectitude must be a loose affair—Christian habits must be any thing or nothing, adapting themselves to the humor or convenience of the thoughtless, the frivolous, the selfish. Amidst such incongruities, who can “take forth the precious from the vile”—who can distinguish between shadow and substance—between empty appearance and solid reality ? Nothing has any proper existence—any specific character—any intelligible description. The Church becomes a very Babel, where light and darkness—good and evil are blended together—where utter confusion of tongues baffles and defies the listening ear—the inquiring mind. Proselytes are

thrown into a hot-bed, where they are rapidly ripening for hell. And the openly vicious can see no essential difference between themselves and the professed Christians around them. Such incongruities—can they be other than a trouble to Jehovah?

III. The thing which this discourse aims to expose and condemn, moreover, *involves a perversion of the means of human salvation.* The arrangements, usages, and institutions, which the prophet charged the Hebrews with profaning, were Heaven-appointed—God-given. The end to which they looked was sublime and glorious. In the midst of abounding iniquity—of wide-spread and fiery rebellion, they were designed to assert and support the divine authority. At the appointed feast, in the solemn meeting, the laws of the spiritual world in their application to the relations of the Earth were to be defined, expounded, and insisted on. Here the will of God, enshrined in the active obedience, and commended by the sincere lips of his people, was to be continually held up as the model of character—the standard of action. Here, the prerogatives and requisitions of God—the rights and duties of man were to be presented in a clear and certain light—in beautiful consistency and delightful harmony with each other. Piety God-ward was to animate philanthropy man-ward; and philanthropy was to nourish piety. The church was to be Heaven upon Earth—transforming Earth to Heaven. All its influences, common and special—all its exertions, ordinary or extraordinary, were to look directly and effectively to the spread of inward purity expressed in outward morality. Such was the design of the positive institu-

tions of Christianity. Where this design has not been overlooked, these institutions have been what Heaven intended they should be, a blessing to mankind. They have greatly promoted human improvement and the general welfare. They have been the admitted source of the most substantial benefits. Without them, little has been effected or attempted to make man worthy of his relations and prospects. It is not to be wondered at that they should be regarded with respect little short of veneration—that in the eyes of almost all, they should be invested with an air of sacredness. Wherever and whenever these institutions are held subservient to their proper ends, this feeling must be healthful—opening the way for good results.

But this feeling may be taken advantage of in making a meeting the home of iniquity. Bad men may seek a refuge in sacred places—doing evil under the cover of hallowed relations. They may, as they often do, assume the character and claim the honors of God's anointed servants. Seizing on the high places of the church, they may affect zeal for its enlargement and prosperity. They suck her breasts of consolation—appropriate her honors and her revenues; why should they not deprecate with a jealous eye whatever might threaten to reduce her supplies, and drive her to leanness? From her strength and authority they derive their wealth and splendor. Why should they not labor to extend the one and increase the other? Hence their eagerness to call assemblies—to hold meetings—to multiply prayers—to employ church-increasing expedients. Amidst these very things, they are cunningly busy in the work of iniquity. *That* they never intermit day or night. The very temple of Jehovah they convert

into a bulwark of evil-doing. *Temperance-wise, the church* must not be urged to exert her powers.* She is too sacred to be spoken to. Off, ye profane; and let her quaff the cup of devils at the table of her Lord! The breath of rebuke from your uncircumcised lips would soil her white robes! *The negro-pew*—that hateful offspring of murderous prejudice, as mean as it is wicked—that consecrated monument of respect of persons—that cage of scorpions stinging souls to death; you must not expose the absurdity and sin in which it had its origin. Though it is a toad breathing venom into the ear of piety, you must not touch it with Ithuriel-spear. The devil thus incarnate must not be exposed, because, forsooth, he had obtruded himself upon the grounds of Paradise! The negro-pew is one of the conditions on which alone well-bred souls can consent to be saved; and so, cunning, noisy quacks, in dispensing *their* balm of Gilead, give the negro-pew a place among their pious frauds. Nor must the church

* “Another absurd attempt to interfere with the eucharist was made at the State Temperance Society last week in Albany. Ground was taken against the use of fermented wine at the communion-table, by a minister by the name of Van Buren, at the meeting held in the Baptist chapel in Pearl street, on the evening of the 10th. The next day a resolution was offered, commending those churches that had introduced ‘the real juice of the vine,’ instead of the fermented compounds. The thing was warmly opposed by Dr. Potter and Dr. Welch, and after a spirited discussion, was lost, 72 to 17—showing a great deal of good sense in the body. The temperance cause has before this received a blow by the interference of temperance conventions with the arrangements of churches; and we rejoice that in this case there was such an overwhelming amount of good sense to check the folly that would ruin any cause. There is great hope of the healthy progress of the cause under the control of such discreet members.”—*N. Y. Baptist Register for Feb. 19, 1841.*

be urged in the name of God and bleeding humanity to abandon its position in support of slavery, and to wield its God-given powers in behalf of the oppressed. Abraham it may have slandered, by calling him the patriarch of slaveholders; and, under this character, claiming a place in his bosom. The existence of slavery in the church, it may be affirmed, impairs neither the soundness of its faith nor the integrity of its character.* *Good intentions*, it may be maintained, may convert slaveholding into a Christian virtue!† So that one may be under sacred obligations to violate the inalienable rights of his fellow-men! And to injure them at the most vital points for their special benefit! Such poison may have infected the very heart of the church; and quickened and strengthened a deadly hostility to the cause of holy Freedom—may have made it a nuisance offensive to Heaven and Earth. Yet in any effort for its improvement and usefulness, you must not fix its eye upon the mortal sins it refuses to repent of. *General confessions*, it may, in a general way, be exhorted to make. Thus all offense will be avoided. The tide of excitement may flow on. The church may be increased, while its old, fondled sins may be piously retained. The stream runs on smoothly. And the painful necessity of laboring to bring a pro

“The relation may still exist, *salva fide et salva ecclesia*—without violating the Christian faith or the church.”—*Prof. Stuart's Reply to Dr. Fisk.*

† The doctrine of good intentions—the old Jesuitical dogma, asserting that the end justifies the means, is of wide application—covering and sanctifying the whole field where transgression of the divine law shows its face, and spits out its venom.

slavery church to repentance by preaching abolition lectures is cunningly avoided !*

Now, for what purpose was the mission of the Son of God undertaken ? And why was he called *Jesus* ? The object of his mission, and the occasion of his name we have in the aim he vigorously held—in the purpose he lovingly cherished, of “saving his people from their sins.” The Heaven-appointed, Heaven-honored means of grace which, in the cause of human salvation are to be employed, look, of course, in the same direction. A conversion which leaves men at variance with the fundamental principles of a sound morality, leaves them unsaved. A defective morality is the natural offspring of a corrupt Christianity. If the former is defective at fundamental points, the latter is radically false and fatally corrupt. What must we say of a system of morality which, in the very presence of slaveholding, connives at its enormities, and even affects ignorance of its deadly tendencies ? Which gives its countenance to the worst form, under which respect of persons, and contempt for the poor, ever haunted this spectre-ridden world ? Are men saved from their sins who make no scruple of living in them—who ingeniously excuse or stoutly defend them ? Who curl their lips or gnash their teeth upon every one who dares honestly attempt to carry out the principles of the Gospel to their most natural and significant applications ? When a meeting is held to countenance and strengthen such a Christianity, it is held to countenance and strengthen iniquity. An effort is

* “ And you would have me commence a protracted meeting by delivering a course of abolition lectures ! ” To be sure I would, if a proslavery church is to be brought to repentance.

made to convert bread to poison—to make the means of salvation a lure to despair.

IV. Such a meeting-holding activity as this discourse is occupied with, *involves an attempt to bring Jehovah into the service of Satan.* Upon the positive institutions of Christianity, He has impressed the stamp of his authority. They are adapted, as they were designed to support his authority—to subserve the ends of his government. They are dear to his heart as the fruit of his wisdom and goodness. They are known by his name. They are identified with his cause. Often has he been known greatly to honor them—making them the medium through which his choicest gifts were imparted. From their relation to him, they derive all their sacredness. Thus, as arrangements established by his hand and for his glory, they are identified in the minds of his creatures with his government—with himself. By virtue of this relation to Heaven it is that bad men are enabled to force them into the service of iniquity. With long faces, and solemn tones, and loud pretensions, they so practise their pious frauds as to deceive the simple and the unwary. Hear them. It is the cause of God we are intent on promoting. These special means we use at his bidding. In his name we make accessions to his kingdom. For his sake we ask the countenance and coöperation of all his friends. By the Cross we expect to conquer. The influences of the Holy Spirit we implore and enjoy. To stand aloof from our exertions is to deny the Saviour. These professions are made, and these claims set up, to give effect to the artifices, by which they would secure favor and support for a corrupt Christianity. In the name

of the Lord, they render service to the devil. On his altar they burn their idol-sacrifices. The arms which were designed to subdue his enemies, they level at his breast. Thus they strive to force him into the service of Satan.

With indignation and surprise, voice after voice exclaims: What have we here? We thought that Jehovah was the avenger of the oppressed; that he had no respect of persons; that according to his word, to identify ourselves with crushed humanity, was the way to enjoy his favor. We understood that Jesus Christ had given general notice, that in the final day he would make the most bruised and battered form of humanity a test of our regard for him. And the Holy Spirit, we thought, impressed upon all the subjects of his regenerating power the image of the all-merciful One. But if what we here witness be indeed what it claims to be, the work of God—his hands must be strangely at variance with his lips. In what is here ascribed to the Holy Spirit, we see no indications of a power divine. And the effects do not imply the elements of a sound morality. Even those who were busy in producing these effects, whatever saintship they may claim, have never yet even aspired to the dignity of *men*. In a generous and magnanimous regard for our common nature, they fall short of the attainments of many a deist. What a puzzle! If God be true, this is not his work. Ah! my friends; God *is* true—whatever becomes of human artifices. He is not to be seduced or forced into a denial of himself. And he regards with utter loathing the union of iniquity with a meeting.

How, then, are we to regard the positive institutions

of religion ? Very highly for their end's sake. The holy Sabbath ; the Christian temple ; the sacred ministry ; the communion-table ; the conference and prayer-meeting ; the pastoral walk—precious, all-precious for their happy bearings and healthful tendencies in their relation to moral character. This gives them high importance—deep significance. With this constantly in view, we can hardly overrate them. Glad shall we be when they say, Let us go up to the house of the Lord. For his work's sake, we shall highly esteem the Christian minister. To the disciples of the Saviour we shall join ourselves in an everlasting covenant. The communion of saints we shall earnestly seek at the sacramental supper. In our efforts to lead the heavy-laden to the great source of rest, we shall be instant in season and out of season. On ordinary occasions, and occasions extraordinary, we shall not forsake the assembling of ourselves together. Fearing the Lord, we shall often speak to each other—stirring up each other's minds in the way of a grateful remembrance of what Heaven forbids us to forget. Thus shall we seek light and strength and encouragement in discharging our Heaven-appointed duties. The frames and feelings and impulses, which bear us onward in the way of practical obedience, we shall prize for their healthful tendencies and happy effects. Thus the positive in religion will become for us the handmaid of the moral in religion. The excitement which melts our hearts will strengthen our hands. Our reverence for the Creator will be accompanied with respect for his creatures. Charity towards his children will flow from love to the Father. Our regard for his authority will be coupled with respect for their rights. Our delight

in his blessedness will be joined with exertions for their welfare. What we approve in preaching we shall embody in practice. A meeting-holding activity will be followed by a duty-doing activity.

To divorce the positive from the moral in religion is to destroy both. The moral will be neglected if the positive is despised ; and the positive must be insignificant if the moral is overlooked. If the end is forgotten, the means are worthless ; if the means are neglected, the end is lost. Doing without saying is a blind activity ; saying without doing is an empty sound. A proper regard for one, will lead us to insist upon both. Give them tongues, and with one voice they would exclaim, United we stand, divided we fall.

A meeting-holding activity, accompanied with a disregard for the claims of humanity, we ought to eschew for its hurtfulness, and abhor for its wickedness. Just so far as we give it countenance, we pervert the right ways of the Lord. We subscribe to the glaring lie, that on the ground where humanity withers, religion may flourish ; that hearts dead to the claims of man, may be alive to the requisitions of God !

How is it, that we hear of revivals of religion among the monuments of slavery ? Of successful evangelists among anti-abolitionists ? Of a fervent zeal with a lax morality ? The excitement begins, goes on and ends ; the tide rises, swells and ebbs, and leaves worldliness, and respect of persons, and alliance with oppression, and a league with intemperance, and contempt for the poor, and a compromise with popular follies, and party spirit, and sectarian zeal, and a spiteful opposition to all who sigh and cry on account of prevailing abominations—these things, and such as these, in the old

church and the new proselytes, it leaves where it found them, unrebuked, unassailed ; in full vigor and activity. No direct, earnest, and decisive reformatory efforts are here made, lest the excitement should be reduced ! To expose and assail prevailing forms of sin, would be prejudicial to the revival ; would divert the attention of awakened souls from the one thing needful ! And so men are to be reconciled to God with their eye averted from the very point where their rebellion burns the most fiercely ! And to be reformed without attention to the particulars where their violations of the law are most flagrant ! Theatrical expedients are employed, and a theatrical effect is produced ! Realities are exchanged for romance. A great noise is made about iniquity, and repentance, and giving the heart to God, and being engaged in religion ; but the sober realities which are involved in sinning and turning to the Lord are avoided, lest revival-sermons should sink into abolition lectures, or temperance addresses, or expositions of the seventh commandment, or commentaries on respect of persons, or charges to the rich to distribute, and to the proud not to be high-minded, or attacks upon the settled order of things, and the established usages of society ! And so the revival does up its work without touching the strong-holds in which Satan is intrenched ! What objection can *he* have to such revivals ? The more frequent they are, and the longer they continue, the more firmly is his throne established. Men may weep or laugh, be merry or sad, wear long faces or short faces, make long prayers or swear long oaths, go to the church or go to the brothel, profess religion or profess atheism, preach or prate, it is all one to him, while they leave him unmolested, to

multiply his murders. They may even hang him in effigy, if they will keep their hands from his person. They may, without offence to him, have as much religion as they please, provided they will keep it in what he calls its place—safely closeted with their Sunday-clothes; apart from the actual relations and ordinary business of life; where it may muse and meditate, sing psalms and pray prayers, without being annoyed by the dust of the market, the din of the exchange, the wrangling and contending by which the ballot-box is beset. His most efficient votaries have a religion of this sort; and can, on suitable occasion, bestir themselves to multiply proselytes. They may be zealous for God at the protracted meeting, provided always, that they are zealous for the devil, too, in bargain-making and negro-hating; in clinging to parties pledged to the support of slavery, and in opposing decisive measures to promote the cause of temperance. Whoever combines iniquity with a meeting, may reckon on the countenance and coöperation of the devil.

But, my brethren, will you lend *yours*? Can you thus renounce your principles, and forget your vows, and dishonor your Saviour, and trample on your Bibles, and turn to mockery the sacred things of Heaven? Can you thus enter into a league with iniquity—a covenant with Death? Heaven forbid! “Be not deceived; God is not mocked; for whatsoever ye sow, that must ye also reap.” He is a *tempter* who, under religious pretences, would betray you into inconsistencies at war with the principles which Heaven requires you to honor. Here, especially, perils beset you. Never is the devil so dangerous as when, with Scrip-

ture on his lips, he approaches us as an angel of light. Let us beware of his devices. Let us, in a law-abiding way, exert ourselves to build up the heavenly kingdom, that God may smile upon us; that Christ may own and guide us; that the Holy Spirit may refresh us with his life-giving influences !

While connected with the Oneida Institute, I prepared a paper, which was published, on the bearing of the New Testament on American slavery. The tenor and spirit of it are fairly represented by the following extract, which may be easily understood and justly estimated, however separated from the paragraphs to which it belongs.

SLAVERY NOT IN THE NEW TESTAMENT.

THE CONDITION in which in its efforts to bless mankind, the primitive Church was placed, must have greatly assisted the early Christians in understanding and applying the principles of the Gospel. Their *Master* was born in great obscurity, lived in the deepest poverty, and died the most ignominious death. The place of his residence, his familiarity with the outcasts of society, his welcoming assistance and support from female hands, his casting his beloved mother, when he hung upon the cross, upon the charity of a disciple—such things evince the depth of his poverty, and show to what derision and contempt he must have been exposed. Could such an one, “despised and rejected of men—a man of sorrows and acquainted with grief,” play the oppressor, or smile on those who made merchandise of the poor?

And what was the history of the *apostles*, but an illustration of the doctrine, that “it is enough for the disciple, that he be as his Master”? Were they lordly ecclesiastics, abounding with wealth, shining with splendor, bloated with luxury? Were they ambitious of distinction, fleecing, and trampling, and devouring “the flocks,” that they themselves might “have the preëminence”? Were they slaveholding bishops? Or did they derive their support from the wages of iniquity and the price of blood? Can such inferences be drawn from the account of their condition, which the most gifted and enterprising of their number has put upon record? “Even unto this present hour, we both hunger, and thirst, and are naked, and *are buffeted*, and have *no certain dwelling-place, and labor working*

with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as *the filth of the world*, and are **THE OFF-SCOURING OF ALL THINGS** unto this day.”* Are these the men who practised or countenanced slavery? *With such a temper, they WOULD NOT; in such circumstances, they COULD NOT.* Exposed to “tribulation, distress, and persecution;” subject to famine and nakedness, to peril and the sword; “killed all the day long; accounted as sheep for the slaughter,”† they would have made but a sorry figure at the *great-house* or slave-market.

Nor was the condition of the brethren, generally, better than that of the apostles. The position of the apostles doubtless entitled them to the strongest opposition, the heaviest reproaches, the fiercest persecution. But derision and contempt must have been the lot of Christians generally. Surely we cannot think so ill of primitive Christianity, as to suppose that believers, generally, refused to share in the trials and sufferings of their leaders, as to suppose that while the leader submitted to manual labor, to buffeting, to be reckoned the filth of the world, to be accounted as sheep for the slaughter, his brethren lived in affluence, ease and honor! despising manual labor! and living upon the labor of unrequited toil! But on this point we are not left to mere inference and conjecture. The Apostle Paul in the plainest language explains the ordination of Heaven. “But *God hath CHOSEN* the foolish things of the world to confound the wise; and God hath **CHOSEN** the weak things of the world to confound the

* 1 Cor. 4 : 11-13.

† Rom. 8 : 35, 36.

things which are mighty ; and base things of the world, and things which are despised hath God CHOSEN, yea, and THINGS WHICH ARE NOT, to bring to naught things that are."* Here we may well notice,

1. That it was not by *accident* that the primitive Churches were made up of such elements, but the result of the DIVINE CHOICE—an arrangement of his wise and gracious Providence. The inference is natural, that this ordination was coëxtensive with the triumphs of Christianity. It was nothing new or strange, that Jehovah had concealed his glory "from the wise and prudent, and had revealed it unto babes," or that "the common people heard him gladly," while "not many wise men after the flesh, not many mighty, not many noble, had been called."

2. The description of character, which the Apostle records, could be adapted only to what are reckoned the *very dregs of humanity*. The foolish and the weak, the base and the contemptible, in the estimation of worldly pride and wisdom—these were they whose broken hearts were reached, and moulded, and refreshed by the Gospel; these were they whom the Apostle took to his bosom as his own brethren.

That *slaves* abounded at Corinth, may easily be admitted. *They* have a place in the enumeration of elements of which, according to the Apostle, the Church there was composed. The most remarkable class found there, consisted of "THINGS WHICH ARE NOT"—mere nobodies, not admitted to the privileges of men, but degraded to a level with "goods and chattels;" of whom *no account* was made in such arrangements of

* 1 Cor. 1 : 27, 28.

society as subserved the improvement, and dignity, and happiness of MANKIND. How accurately this description applies to those who are crushed under the chattel principle!

The reference which the Apostle makes to the "deep poverty of the Churches of Macedonia,"* and this to stir up the sluggish liberality of his Corinthian brethren, naturally leaves the impression, that the latter were by no means inferior to the former in the gifts of Providence. But, pressed with want and pinched by poverty as were the believers in "Macedonia and Achaia, it pleased them to make a certain contribution for the poor saints which were at Jerusalem."† Thus it appears, that Christians every where were familiar with contempt and indigence, so much so, that the Apostle would dissuade such as had no families from assuming the responsibilities of the conjugal relation!‡

Now, how did these good people treat each other? Did the few among them, who were esteemed wise, mighty, or noble, exert their influence and employ their power in oppressing the weak, in disposing of the "things that are not," as marketable commodities!—kneeling with them in prayer in the evening, and putting them up at auction next morning! Did the Church sell any of the members to swell the "certain contribution for the poor saints at Jerusalem!" Far otherwise—as far as possible! In those Christian communities where the influence of the apostles was most powerful, and where the arrangements drew forth their highest commendations, believers treated each other as *brethren*, in the strongest sense of that sweet word.

* 2 Cor. 8 : 2.

† Rom. 15 : 26.

‡ 1 Cor. 7 : 26, 27.

So warm was their mutual love, so strong the public spirit, so open-handed and abundant the general liberality, that they are set forth as "*having all things common*.* Slaves and their holders here? Neither the one nor the other could, in that relation to each other, have breathed such an atmosphere. The appeal of the kneeling bondman, "Am I not a man and a brother?" must here have met with a prompt and powerful response.

The *tests* by which our Saviour tries the character of his professed disciples, shed a strong light upon the genius of the Gospel. In one connection,† an inquirer demands of the Saviour: "What good thing shall I do that I may have eternal life?" After being reminded of the obligations which his social nature imposed upon him, he ventured, while claiming to be free from guilt in his relations to mankind, to demand: "What lack I yet?" The radical deficiency under which his character labored, the Saviour was not long or obscure in pointing out. "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me." On this passage it is natural to suggest—

1. That we have here a *test of universal application*. The rectitude and benevolence of our Saviour's character forbid us to suppose, that he would subject this inquirer, especially as he was highly amiable, to a trial, where eternal life was at stake, *peculiarly* severe. Indeed, the test seems to have been only a fair exposition of the second great command, and of course it must be applicable to all who are placed under the ob-

* Acts 4 : 32.

† Luke 18 : 18-25.

ligations of that precept. Those who cannot stand this test, as their character is radically imperfect and unsound, must, with the inquirer to whom our Lord applied it, be pronounced unfit for the kingdom of heaven.

2. The least that our Saviour can in that passage be understood to demand is, that we disinterestedly and heartily devote ourselves to the welfare of mankind, "the poor" especially. We are to put ourselves on a level with *them*, as we must do "in selling that we have" for their benefit—in other words, in employing our powers and resources to elevate their character, condition and prospects. This our Saviour did; and if we refuse to enter into sympathy and coöperation with him, how can we be his *followers*? Apply this test to the slaveholder. Instead of "selling that he hath" for the benefit of the poor, he **BUYS THE POOR**, and exacts their sweat with stripes, to enable him to "clothe himself in purple and fine linen, and fare sumptuously every day;" or, **HE SELLS THE POOR** to support the Gospel and convert the heathen!

What, in describing the scenes of the final judgment, does our Saviour teach us? *By what standard* must our character be estimated, and the retributions of eternity be awarded? A standard, which both the righteous and the wicked will be surprised to see erected. From the "offscouring of all things," the meanest specimen of humanity will be selected—a "stranger" in the hands of the oppressor, naked, hungry, sickly; and this stranger, placed in the midst of the assembled universe, by the side of the sovereign Judge, will be openly acknowledged as his representative. "Glory, honor and immortality," will be the reward of those who had recognized and cheered their

Lord through his outraged poor. And tribulation, anguish and despair, will seize on "every soul of man" who had neglected or despised them. But whom, within the limits of our country, are we to regard especially as the representatives of our final Judge? Every feature of the Saviour's picture finds its appropriate original in our enslaved countrymen.

1. They are the LEAST of his brethren.

2. They are subject to thirst and hunger, unable to command a cup of water or a crumb of bread.

3. They are exposed to wasting sickness, without the ability to procure a nurse or employ a physician.

4. They are emphatically "in prison," restrained by chains, goaded with whips, tasked, and under keepers. Not a wretch groans in any cell of the prisons of our country, who is exposed to a confinement so rigorous and heart-breaking as the law allows theirs to be continually and permanently.

5. And then they are emphatically, and peculiarly, and exclusively, STRANGERS — *strangers* in the land which gave them birth. Whom else do we constrain to remain aliens in the midst of our free institutions? The Welsh, the Swiss, the Irish? The Jews even? Alas! it is the *negro* only, who may not strike his roots into our soil. Every where we have conspired to treat him as a stranger—every where he is forced to feel himself a stranger. In the stage and steamboat, in the parlor and at our tables, in the scenes of business and in the scenes of amusement—even in the Church of God and at the communion-table, he is regarded as a stranger. The intelligent and religious are generally disgusted and horror-struck at the thought of his becoming identified with the citizens of our republic—so

much so, that thousands of them have entered into a conspiracy to send him off "out of sight," to find a home on a foreign shore!—and justify themselves by openly alleging, that a "single drop" of his blood, in the veins of any human creature, must make him hateful to his fellow-citizens! That nothing but banishment from "our coasts," can redeem him from the scorn and contempt to which his "stranger" blood has reduced him among his own mother's children!

Who, then, in this land "of milk and honey," is "hungry and athirst," but the man from whom the law takes away the last crumb of bread and the smallest drop of water?

Who "naked," but the man whom the law strips of the last rag of clothing?

Who "sick," but the man whom the law deprives of the power of procuring medicine or sending for a physician?

Who "in prison," but the man who, all his life, is under the control of merciless masters and cruel keepers?

Who a "stranger," but the man who is scornfully denied the cheapest courtesies of life—who is treated as an alien in his native country?

There is one point in this awful description which deserves particular attention. Those who are doomed to the left hand of the Judge, are not charged with inflicting *positive* injuries on their helpless, needy and oppressed brother. Theirs was what is often called *negative* character. What they *had done* is not described in the indictment. Their *neglect* of duty, what they *had NOT done*, was the ground of their "everlasting punishment." The representative of their Judge,

they had seen an hungered and they gave him no meat, thirsty and they gave him no drink, a stranger and they took him not in, naked and they clothed him not, sick and in prison and they visited him not. Inasmuch as they did NOT yield to the claims of suffering humanity—did NOT exert themselves to bless the meanest of the human family, they were driven away in their wickedness. But what if the indictment had run thus: I was an hungered and ye snatched away the crust which might have saved me from starvation; I was thirsty and ye dashed to the ground the “cup of cold water,” which might have moistened my parched lips; I was a stranger and ye drove me from the hovel which might have sheltered me from the piercing wind; I was sick and ye scourged me to my task; in prison and ye sold me for my jail-fees—to what depths of hell must not those who were convicted under such charges be consigned! And what is the history of American slavery but one long indictment, describing under ever-varying forms and hues just such injuries!

Nor should it be forgotten, that those who incurred the displeasure of their Judge, took far other views than he, of their own past history. The charges which he brought against them, they heard with great surprise. They were sure that they had never thus turned away from his necessities. Indeed, when had they seen him thus subject to poverty, insult and oppression? Never. And as to that poor friendless creature, whom they left unpitied and unhelped in the hands of the oppressor, and whom their Judge now presented as his own representative, they never once supposed that *he* had any claims on their compassion

and assistance. Had they known, that he was destined to so prominent a place at the final judgment, they would have treated him as a human being, in despite of any social, pecuniary, or political considerations. But neither their *negative virtue* nor their *voluntary ignorance* could shield them from the penal fire which their selfishness had kindled.

Now amidst the general maxims, the leading principles, the "great commandments" of the Gospel; amidst its comprehensive descriptions and authorized tests of Christian character, we should take our position in disposing of any particular allusions to such forms and usages of the primitive Churches as are supported by divine authority. The latter must be interpreted and understood in the light of the former. But how do the apologists and defenders of slavery proceed? Placing themselves amidst the arrangements and usages which grew out of the *corruptions* of Christianity, they make these the standard by which the Gospel is to be explained and understood! Some Recorder or Justice, without the light of inquiry or the aid of a jury, consigns the negro whom the kidnapper has dragged into his presence to the horrors of slavery. As the poor wretch shrieks and faints, Humanity shudders and demands why such atrocities are endured. Some "priest" or Levite," "passing by on the other side," quite self-possessed and all-complacent, reads in reply from his broad phylactery, *Paul sent back Onesimus to Philemon!* Yes, echoes the negro-hating mob, made up of "gentlemen of property and standing" together with equally gentle-men reeking from the gutter; *Yes—Paul sent back Onesimus to Philemon!* And Humanity, brow-beaten, stunned with

noise and tumult, is pushed aside by the crowd! A fair specimen this of the manner in which modern usages are made to interpret the sacred Scriptures!

Of the particular passages in the New Testament on which the apologists for slavery especially rely, the epistle to Philemon first demands our attention.

1. This letter was written by the Apostle Paul while a "prisoner of Jesus Christ" at Rome.

2. Philemon was a benevolent and trustworthy member of the Church at Colosse, at whose house the disciples of Christ held their assemblies, and who owed his conversion, under God, directly or indirectly to the ministry of Paul.

3. Onesimus was the servant of Philemon; under a relation which it is difficult with accuracy and certainty to define. His condition, though servile, could not have been like that of an American slave; as, in that case, however he might have wronged Philemon, he could not also have "*owed him aught*."* The American slave is, according to law, as much the property of his master as any other chattel; and can no more "owe" his master than can a sheep or a horse. The basis of all pecuniary obligations lies in some "value received." How can "an article of merchandise" stand on this basis and sustain commercial relations to its owner? There is no *person* to offer or promise. *Personality is swallowed up in American slavery!*

4. How Onesimus found his way to Rome it is not easy to determine. He and Philemon appear to have parted from each other on ill terms. The general character of Onesimus, certainly, in his relation to Phile-

* Philemon 18.

mon, had been far from attractive, and he seems to have left him without repairing the wrongs he had done him, or paying the debts which he owed him. At Rome, by the blessing of God upon the exertions of the Apostle, he was brought to reflection and repentance.

5. In reviewing his history in the light of Christian truth, he became painfully aware of the injuries he had inflicted on Philemon. He longed for an opportunity for frank confession and full restitution. Having, however, parted with Philemon on ill terms, he knew not how to appear in his presence. Under such embarrassments, he naturally sought sympathy and advice of Paul. *His* influence upon Philemon, Onesimus knew must be powerful, especially as an apostle.

6. A letter in behalf of Onesimus was therefore written by the Apostle to Philemon. After such salutations, benedictions and thanksgivings as the good character and useful life of Philemon naturally drew from the heart of Paul, he proceeds to the object of the letter. He admits that Onesimus had behaved ill in the service of Philemon ; not in running away, for how they had parted with each other is not explained ; but in being unprofitable and in refusing to pay the debts* which he had contracted. But his character had undergone a radical change. Thenceforward fidelity and usefulness would be his aim and mark his course. And as to any pecuniary obligations which he had violated, the Apostle authorized Philemon to put them on *his* account.† Thus a way was fairly opened to the heart of Philemon. And now what does the Apostle ask ?

* Verses 11, 18.

† Verse 18.

7. He asks that Philemon would receive Onesimus. How? "Not as a *servant*, but *above* a servant."* How much above? Philemon was to receive him as "a son" of the Apostle—"as a brother beloved"—nay, if he counted Paul a partner, an equal, he was to receive Onesimus as he would receive *the Apostle himself*.† So much above a servant was he to receive him!

8. But was not this request to be so interpreted and complied with as to put Onesimus in the hands of Philemon as "an article of merchandise," CARNALLY, while it raised him to the dignity of a "brother beloved," SPIRITUALLY? In other words, might not Philemon consistently with the request of Paul, have reduced Onesimus to a chattel, AS A MAN, while he admitted him fraternally to his bosom, as a CHRISTIAN? Such gibberish in an apostolic epistle! Never. As if, however to guard against such folly, the natural product of mist and moonshine, the Apostle would have Onesimus raised above a servant to the dignity of a brother beloved, "BOTH IN THE FLESH AND IN THE LORD;"‡ as a man and Christian, in all the relations, circumstances and responsibilities of life.

It is easy now with definiteness and certainty to determine in what sense the Apostle in such connections uses the word "*brother*." It describes a relation inconsistent with and opposite to the *servile*. It is "NOT" the relation of a "SERVANT." It elevates its subject "above" the servile condition. It raises him to full equality with the master, to the same equality, on which Paul and Philemon stood side by side as brothers; and this, not in some vague, undefined, spi-

* Verse 16.

† Verses 10, 16, 17.

‡ Verse 16.

ritual sense, affecting the soul and leaving the body in bonds, but in every way, "both in the FLESH and in the Lord." This matter deserves particular and earnest attention. It sheds a strong light on other lessons of apostolic instruction.

9. It is greatly to our purpose, moreover, to observe that the Apostle clearly defines the *moral character* of his request. It was fit, proper, right, suited to the nature and relation of things—a thing which *ought* to be done.* On this account, he might have urged it upon Philemon in the form of an *injunction*, on apostolic authority and with great boldness.† *The very nature* of the request made it obligatory on Philemon. He was sacredly bound, out of regard to the fitness of things, to admit Onesimus to full equality with himself—to treat him as a brother both in the Lord and as having flesh—as a fellow-man. Thus were the inalienable rights and birthright privileges of Onesimus, as a member of the human family, defined and protected by apostolic authority.

10. The Apostle preferred a request instead of imposing a command, on the ground of CHARITY.‡ He would give Philemon an opportunity of discharging his obligations under the impulse of love. To this impulse, he was confident Philemon would promptly and fully yield. How could he do otherwise? The thing itself was right. The request respecting it came from

* Verse 8. Τα αρηκον. See Robinson's New Testament Lexicon; "it is fit, proper, becoming, it ought." In what sense King James's translators used the word "convenient" any one may see who will read Rom. 1 : 28 and Eph. 5 : 3, 4.

† Verse 8.

‡ Verse 9—δια την αγαπην.

a benefactor, to whom, under God, he was under the highest obligations.* That benefactor, now an old man, and in the hands of persecutors, manifested a deep and tender interest in the matter, and had the strongest persuasion that Philemon was more ready to grant than himself to entreat. The result, as he was soon to visit Colosse, and had commissioned Philemon to prepare a lodging for him, must come under the eye of the Apostle. The request was so manifestly reasonable and obligatory, that the Apostle, after all, described a compliance with it, by the strong word "*obedience.*"†

Now, how must all this have been understood by the Church at Colosse?—a church doubtless made up of such material as the Church at Corinth, that is, of members chiefly from the humblest walks of life. Many of them had probably felt the degradation, and tasted the bitterness of the servile condition. Would they have been likely to interpret the Apostle's letter under the bias of feelings friendly to slavery?—And put the slaveholder's construction on its contents? Would their past experience or present sufferings—for doubtless some of them were still "under the yoke"—have suggested to their thoughts such glosses as some of our theological professors venture to put upon the words of the Apostle? Far otherwise. The Spirit of the Lord was there, and the epistle was read in the light of "*liberty.*" It contained the principles of holy freedom, faithfully and affectionately applied. This must have made it precious in the eyes of such men "of low degree" as were most of the believers, and welcome to a place in the sacred canon. There let it remain as a

* Verse 19.

† Verse 21.

luminous and powerful defence of the cause of emancipation !

But what saith Professor Stuart? "If any one doubts, let him take the case of Paul's sending Onesimus back to Philemon, with an apology for his running away, and sending him back to be his servant for life."*

"Paul sent back Onesimus to Philemon." By what process? Did the Apostle, a prisoner at Rome, seize upon the fugitive, and drag him before some heartless and perfidious "Judge," for authority to send him back to Colosse? Did he hurry his victim away from the presence of the fat and supple magistrate, to be driven under chains and the lash to the field of unrequited toil, whence he had escaped? Had the Apostle been like some teachers in the American churches, he might, as a professor of sacred literature in one of our seminaries, or a preacher of the Gospel to the rich in some of our cities, have consented thus to subserve the "peculiar" interests of a dear slaveholding brother. But the venerable champion of truth and freedom was himself under bonds in the imperial city, waiting for the crown of martyrdom. He wrote a letter to the Church at Colosse, which was accustomed to meet at the house of Philemon, and another letter to that magnanimous disciple, and sent them by the hand of Onesimus. So much for *the way* in which Onesimus was sent back to his master.

A slave escapes from a patriarch in Georgia, and seeks a refuge in the parish of the Connecticut doctor of Divinity, who once gave public notice that he saw

* See his letter to Dr. Fisk.

no reason for caring for the servitude of his fellow-men.* Under his influence, Cæsar becomes a Christian convert. Burning with love for the son whom he hath begotten in the Gospel, our doctor resolves to send him back to his master. Accordingly, he writes a letter, gives it to Cæsar, and bids him return, staff in hand, to the "corner-stone of our republican institutions." Now, what would any Cæsar do, who had ever felt a link of slavery's chain? As he left his *spiritual father*, should we be surprised to hear him say to himself, What! return of my own accord to the man who, with the hand of a robber, plucked me from my mother's bosom!—for whom I have been so often drenched in the sweat of unrequited toil!—whose violence so often cut my flesh and scarred my limbs!—who shut out every ray of light from my mind!—who laid claim to those honors to which my Creator and Redeemer only are entitled! And for what am I to return? To be cursed, and smitten, and sold! To be tempted, and torn, and destroyed! I cannot thus throw myself away—thus rush upon my own destruction.

Who ever heard of the voluntary return of a fugitive from American oppression? Do you think that the doctor and his friends could persuade one to carry a letter to the patriarch from whom he had escaped? And must we believe this of Onesimus?

"Paul sent back Onesimus to Philemon." On what occasion?—"If," writes the Apostle, "he hath wronged thee, or owed thee aught, put that on my account." Alive to the claims of duty, Onesimus would "restore"

* "Why should I care?"

whatever he "had taken away." He would honestly pay his debts. This resolution the Apostle warmly approved. He was ready, at whatever expense, to help his young disciple in carrying it into full effect. Of this he assured Philemon, in language the most explicit and emphatic. Here we find one reason for the conduct of Paul in sending Onesimus to Philemon.

If a fugitive slave of the Rev. Dr. Smylie, of Mississippi, should return to him with a letter from a doctor of divinity in New-York, containing such an assurance, how would the reverend slaveholder dispose of it? What, he exclaims, have we here? "If Cato has not been upright in his pecuniary intercourse with you—if he owes you any thing—put that on my account." What ignorance of Southern institutions! What mockery, to talk of pecuniary intercourse between a slave and his master! *The slave himself, with all he is and has, is an article of merchandise.* What can he owe his master? A rustic may lay a wager with his mule, and give the creature the peck of oats which he had permitted it to win. But who, in sober earnest, would call this a pecuniary transaction?

"TO BE HIS SERVANT FOR LIFE!" From what part of the epistle could the expositor have evolved a thought so soothing to tyrants—so revolting to every man who loves his own nature? From this? "For perhaps he therefore departed for a season, that thou shouldst receive him forever." Receive him how? *As a servant*, exclaims our commentator. But what wrote the Apostle? "NOT now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord." Who authorizes the Professor to bereave the

word "*not*" of its negative influence? According to Paul, Philemon was to receive Onesimus "*not* as a servant;" according to Stuart, he was to receive him "*as a servant!*" If the Professor will apply the same rules of exposition to the writings of the abolitionists, all difference between him and them must in his view presently vanish away. The harmonizing process would be equally simple and effectual. He has only to understand them as affirming what they deny, and as denying what they affirm.

Suppose that Professor Stuart had a son residing at the South. His slave, having stolen money of his master, effected his escape. He fled to Andover, to find a refuge among the "sons of the prophets." There he finds his way to Professor Stuart's house, and offers to render any service which the Professor, dangerously ill "of a typhus fever," might require. He is soon found to be a most active, skilful, faithful nurse. He spares no pains, night and day, to make himself useful to the venerable sufferer. He anticipates every want. In the most delicate and tender manner, he tries to soothe every pain. He fastens himself strongly on the heart of the reverend object of his care. Touched with the heavenly spirit, the meek demeanor, the submissive frame, which the sick-bed exhibits, Archy becomes a Christian. A new bond now ties him and his convalescent teacher together. As soon as he is able to write, the Professor sends Archy with the following letter to the South, to Isaac Stuart Esq. :

"MY DEAR SON : With a hand enfeebled by a distressing and dangerous illness, from which I am slowly recovering, I address you on a subject which lies very

near my heart. I have a request to urge, which our mutual relation to each other, and your strong obligations to me, will, I cannot doubt, make you eagerly to grant. I say a request, though the thing I ask is, in its very nature, and on the principles of the Gospel, obligatory upon you. I might, therefore, boldly demand, what I earnestly entreat. But I know how generous, magnanimous and Christ-like you are, and how readily you will 'do even more than I say'—I, your own father, an old man, almost exhausted with multiplied exertions for the benefit of my family and my country, and now just rising, emaciated and broken, from the brink of the grave. I write in behalf of Archy, whom I regard with the affection of a father, and whom, indeed, 'I have begotten in my sickness.' Gladly would I have retained him, to be an *Isaac* to me—for how often did not his soothing voice, and skilful hand, and unwearied attention to my wants, remind me of you! But I chose to give you an opportunity of manifesting, voluntarily, the goodness of your heart; as, if I had retained him with me, you might seem to have been forced to grant what you will gratefully bestow. His temporary absence from you may have opened the way for his permanent continuance with you. Not now as a slave. Heaven forbid! But superior to a slave. Superior, did I say? Take him to your bosom, as a beloved brother; for I own him as a son, and regard him as such, in all the relations of life, both as a man and a Christian. 'Receive him as myself.' And that nothing may hinder you from complying with my request at once, I hereby promise, without adverting to your many and great obligations to me, to pay you every cent which he took

from your drawer. Any preparation which my comfort with you may require, you will make without much delay, when you learn, that I intend, as soon as I shall be able 'to perform the journey,' to make you a visit."

And what if Dr. Baxter, in giving an account of this letter should publicly declare that Professor Stuart, of Andover, regarded slaveholding as lawful; for that "he had sent Archy back to his son Isaac, with an apology for his running away," to be held in perpetual slavery? With what propriety might not the Professor exclaim: False, every syllable false. I sent him back, NOT TO BE HELD AS A SLAVE, *but recognized as a dear brother, in all respects, under every relation, civil and ecclesiastical.* I bade my son receive Archy as myself. If this was not equivalent to a requisition to set him fully and most honorably free, and that, too, on the ground of natural obligation and Christian principle, then I know not how to frame such a requisition.

I am well aware that my supposition is by no means strong enough fully to illustrate the case to which it is applied. Professor Stuart lacks apostolical authority. Isaac Stuart is not a leading member of a church consisting, as the early churches chiefly consisted, of what the world regard as the dregs of society—"the off-scouring of all things." Nor was slavery at Colosse, it seems, supported by such barbarous usages, such horrid laws as disgrace the South.

IDEA OF CIVIL GOVERNMENT.

Some ten or twelve years ago I delivered at Buffalo a speech before the Liberty Party Convention, which was published with its proceedings. It was occupied with the Idea of Civil Government. The definitions, illustrations, arguments and conclusions, which it contains, I regard as worthy of the thoughtful attention and earnest study of any such readers as this volume may attract. I therefore give it a place among its pages.

It is hardly necessary that I should occupy your time in saying, that the general aim, which shines through the Address under discussion, commands my admiration. It is doubtless better, if I solicit your attention at all, to refer to particulars in which I may regard the Address as capable of radical improvement. I know of no better way of attempting what I would gladly see accomplished, than to suggest a few somewhat general and comprehensive hints on the subject of Civil Government, and the mutual relations which bind rulers and subjects together. Before entering on this design, I am strongly tempted to offer some account of certain inconsistencies, which at one point and another, seem to me to mark the Address. The government here or there must not, we are taught, bring labor, with its relations, interests, operations, under its jurisdiction, further than, in some general way, to afford it protection. An exception is indeed made in favor of the recent attempt in France to organize labor—an expedient, it is hinted, demanded there by special

necessities, which therefore would naturally be only temporary. But while, according to the Address, government ought not to bring labor under its jurisdiction, it ought not to permit more than ten hours a day of toil to be exacted of the laborer. Its negative obligations, then, are in direct conflict with its positive obligations. Both, it cannot honor. Besides, one thing here is so connected with another, that the government cannot define the time, during which labor may be exacted, without affecting its relations in various respects. Any responsibility here, therefore, implies other responsibilities, which must, at the same time, be recognized. To the whole subject of labor it must, as it may find occasion, accordingly apply itself.

To every man, moreover, the Address teaches, the government should secure a "Homestead." He is entitled to this, as inalienably and obviously, as he can be to the enjoyment of air and sunlight! If this be so, it cannot well be denied, that the Soil, in opposition to the doctrine of the Address, lies under the jurisdiction of the government. Otherwise, it can by no means fulfil any such obligation. How can it assign, directly or indirectly, to any man his portion of that which lies beyond its jurisdiction?

Such inconsistencies in many ways, men of different schools and parties are continually running into, filling the whole sphere of morals with perplexity and confusion. And no wonder. For our countrymen have all along been cherishing, under the name of "the peculiar institution," a monster, which has for ages been prolifically producing anomalies and abominations of all sorts and sizes, which it has scattered over the Republic as thickly and universally as ever frogs

and lice were spread over Egypt. The creatures who have been placed at the head of affairs among us, have cherished *Slavery* as if it were the very heart of the nation—as if upon its maintenance and prevalence our welfare vitally depended. No extravagancies, no humiliations, no sacrifices have been reckoned too great, in the effort to extend and perpetuate its influence. Reason, Conscience, Will—all the attributes of our human nature—have been laid upon its altars. We have poured our treasures and our blood at its feet as freely as water can be spilled upon the ground. Every form of social life among us it has reached—every element of our social existence it has infected. It has affected our character every way—all our aims, methods, modes of thought, and currents of sentiment. Thus affected, we fall, unconsciously, into the strangest confusions, and utter the flattest contradictions! Arguments we often employ for one purpose and another, and on the gravest occasions, ludicrously unintelligible or inconclusive. To illustrate, *Slavery* is manifestly founded on the ruins of the Idea of Rectitude. That is a fundamental and all-comprehensive Law of Rectitude, which requires us to treat every thing according to its character—according to its essential attributes and qualities. A person on the one hand, and a chattel on the other, are distinguished from each other intrinsically, widely, and eternally. They stand opposed to each other not in degree merely, but in kind—in the very nature by which they are respectively characterized. A chattel, therefore, can never be raised to personality—a person can never be reduced to chattelship. To attempt this, is to assail the very Idea of Rectitude—to boast of success is to affirm that the Idea

of Rectitude has been obliterated. Now this is the boast of Slavery—a boast, uttered in the solemn, measured language of law ! It describes the persons, whom it thus reduces to slavery, as chattels ; and enjoins that as chattels, they should be disposed of. It admits their personality only when, through their personality, injuries may be inflicted on them. It tosses them back and forth between personality and chattelship, just as may be convenient for the master and hurtful to the slave. Thus Rectitude is treated not as a Divine Idea, immutable and authoritative ; but as a phantom, to be called forward or kept back according to the convenience or caprice of the conjurors on whom it is expected obsequiously to wait. In other words, the slave is now regarded as a person and now as a chattel—he is forced to fly back and forth from one to the other, shuttle-wise, as the passions of the master may demand. Thus the very idea of rectitude—its intrinsic, essential, distinctive characteristics—is trampled into nothing. Right and wrong become merely arbitrary terms, applicable to whatever may suit the occasion ; descriptive of this or that or nothing. And yet after consenting, that within the sphere of Slavery every thing belonging to responsibility and obligation should be thrown into utter confusion, our countrymen are continually talking about the *rights* of the master and the *duties* of the slave, and about what we *ought* to do or *ought not* to do in our relations to the one and to the other ! Nothing more confused or unintelligible can be found at the heart of old Chaos.

Let us take up this general statement under some of the particular applications of which it is clearly capable. The slave, it is often alleged, is apt to steal.

Those who agree with each other in affirming that he may well exert himself to escape from his bonds, differ from each other, some in asserting and others in denying that he has a right to take, any where along his course, the horse or the boat, which might aid him in his flight ! Now, no where within the sphere of slavery can theft be committed. And for the reason that it annihilates the institution of property. The right to appropriate and possess can no where be found. For property always implies personality, from which it essentially differs. If the distinctions separating the one from the other be destroyed—if the two be confounded with each other, the very idea of property vanishes. For it is absurd to suppose that property can own property—that cattle can own the fields they may be grazing in. To attempt, then, to reduce, in any case, personality to property, is to assail the institution of property. If there be one word of truth—the least significance in the slave-code, the right of property, even in idea, must be pronounced abolished. Who, then, where this code asserts its authority, can be convicted of stealing ? No such crime can there be committed or even conceived of.

Why should any of us hear with an air of incredulity, that the life of the slave, the code under which he groans, leaves unprotected ; that he is every where and at all times exposed to violence ; that caprice or malignity may do their worst upon him with impunity ? The thing may not only be so, historically ; it *must* be so according to the intrinsic tendencies of the slave-laws. The slave is there as such pronounced a *chattel*. Now, the destruction of a chattel, whatever it may be, cannot be murder. *Human* blood cannot flow in the

veins—a *human* heart cannot beat in a chattel. Where personality is not, can there be murder? A death of violence the slave may suffer—often does suffer. Damages may be demanded and obtained. But with what show of propriety can an indictment for a capital offence be required and proceeded on? *The death of chattels cannot be murder.* The personality of the master, moreover, cannot be maintained under the influences of slavery. The master and the slave in this matter stand side by side—are indissolubly united to each other—must share the same fate—sink or swim in the same element. To strike down the personality of one man, is to strike down the personality of all men. As they all are made of the same stuff—as common blood flows in all their veins—as they are united in one and the same nature, they must, in respect to their personality, stand or fall together. Now, in reducing its victim to chattelship, slavery has triumphed over all that is essential and distinctive in human personality. The very basis, therefore, on which the master proclaims his existence, and asserts his rights, is at best a mere shadow. His blood, as well as the blood of his slave, has lost altogether its human qualities. It is not human blood. To shed it, if there be any significance in the slave-code—if the very least respect can be due to the doctrines and demands of slavery; to shed his blood can by no means be murder. If the slaves should this very night kill all their masters, they would commit no murder. They would not fairly be liable to indictment or punishment. They are reckoned chattels. Can chattels be accused and convicted and punished? Whatever might be the results of an insurrection, however violent and extended, we should witness nothing

else than a fight among mere animals—one herd rushing wildly upon another! This is the condition to which slavery reduces all its victims, whether they impose or receive its manacles. And to this conclusion all men must yield, who have the least respect for the laws of Reason. For it is as absurd as it is wicked—it is as ridiculous as it is mischievous, to attempt to mix up personality with property; to treat a name, however it may be spelt, now as a person and now as a chattel—now as an article of merchandise, and now as capable of guilt and liable to penalties. Such confusions—enough to frighten chaos itself—compared with which the strife of tongues at Babel was a heavenly anthem—put every thing within their reach out of joint. All things are thrown out of place into wild disorder. The sphere of ethics among us is the very home of hurly-burly. Right and wrong join in a Bacchanalian dance—changing places with each other—tripping up each other's heels—plunging pell-pell into the same excess of riot. Such results must be witnessed wherever slavery is endured. Why, then, should not the most marked inconsistencies creep out of the same lips—the flattest contradictions fall from the same tongue—the affirmative and negative be stoutly maintained on the same point? If the presence of slavery does not overwhelm us with astonishment, why should we be surprised at any thing which may creep from the entrails of the hugest mother-monster?

In opposition to such inconsistencies and contradictions, it may well be affirmed that Civil Government has intrinsically and necessarily a character of its own. It is strongly and permanently marked by distinctive elements—has features essentially characteristic. Its

origin and authority, all true Thinkers describe as divine. It is as truly and plainly a principle of philosophy as it is a declaration of the Bible, that "*God is the only Potentate.*" Civil government must be a reflection of his throne. Whatever is not this, is not—can never be civil government. Repeat its titles and assert its claims as you will; if it be not true to the principles of the eternal throne—if it be not conformed to the arrangements of the heavenly kingdom, it may be a cunningly-devised, a plausibly-defended, a stoutly-executed conspiracy. It can in no wise, for no purpose be a government. How can that be an ordination of God which is in conflict with his will—opposed to his designs? Can the Deity wage war upon the Deity?

The principles of his government, God has made the very basis of the human structure—the very soul of our being. His great laws he has inscribed upon our hearts—wrought into the very texture of our existence. His voice penetrates right royally the awful depths of our consciousness, giving utterance and expression and effect to the obligations which bind us, indissolubly and eternally, to his throne. Are we not conscious of the Law of Rectitude, in which may be found, and from which may be derived, the treasures of wisdom, goodness, power—in which are hidden, and from which may be evolved all the various specific requisitions which, as adapted to the different aspects and relations of human existence, we are bound to respect—in which the sum and substance of all authentic revelations are sublimely condensed and majestically uttered? In this great law, indelibly impressed on universal human nature, all the elements which distinguish and characterize civil government are found.

Here is their origin, here their substance. Hence they must be derived, whatever form they may assume—whatever titles they may bear. To assert the claims of justice—to define and defend rights—to cherish and express a world-embracing philanthropy—to promote the general welfare—to afford counsel and protection—these are the appropriate objects of civil government. On these the great Majesty—the Sovereign Authority is royally intent. And wherever, in these all-vital respects, the divine designs are embodied and expressed in human arrangements, there, and there only, can we find Civil Government.

From the essential elements of Civil Government, the characteristic features of Rulers—*who and what they are*—may be easily and certainly inferred. They are the men, whatever their condition and employments, who are distinguished for their God-like qualities—for their integrity, wisdom, magnanimity, power—who are able to give counsel and afford protection. These are rulers by a “divine right”—they are Heaven-anointed. They are rulers by nature, character, necessity. They are just as truly so against as with the suffrages of their fellows. As they are not indebted to the popular voice for the high qualities for which they are distinguished, so the popular voice cannot degrade them from the high position where they stand. As their character is royal, so must be their influence. Wherever they exert themselves, they will leave the impression of themselves—their own “image and superscription.” And this, whether they sit upon the ground among criminals or on thrones among heroes.

I am aware that such words are contradictory to the utterances which the popular voice is continually and

confidently repeating. It is but too generally asserted that the majority can create or destroy at its option, throughout the whole sphere of civil government ! It can make as it can unmake rulers ! And this, out of all sorts of materials ! It can take the sceptre from the hand of Wisdom and confer it on Folly ! It can remove Power from the throne, and put Weakness in its place ! It can degrade Heroism and exalt Selfishness ! To such feats the majority is commonly reckoned competent ! And so it puts on airs—boasts and swaggers—utters big threats, and makes huge promises, and swells itself into a kind of god ! In the mean time, it cannot confer wisdom or power or magnanimity, manliness under any form or in any degree upon its favorites. Far enough from that. It does not even understand the meaning of the words which are employed to describe such divine qualities ! The majority create rulers ! It does not even know them when in their presence—under their eye—beneath their control !

As to reducing them to degradation and depriving them of power—the majority once made the attempt when the Source of Authority stood incarnate among them. They maligned him, reproached him, “smote him with the fist of wickedness,” and finally fastened him to a cross ! They affected to triumph over him—to exult in the success of their machinations. But what did they effect ? Did they pluck his crown from his brow ? Did they even reduce his power or dignity or authority ? Far otherwise. Never had he exerted an influence more sublimely kingly—never had he swayed his sceptre with a higher majesty. They could not touch a hair of his anointed head ! Themselves

they plunged into the fathomless depths of wickedness, absurdity, misery ; him, their utmost violence and cunning could by no means reach or even approach. Thus has it always been—must always be, with all who bear his image—with kingly men the world over. Rulers in character, and thus rulers by divine appointment, whether recognized by their fellows or not, they have acted a royal part—have, in one way or another, offered counsel and protection to those around them. And this, not by virtue of any suffrages they might have received, but through the Heaven-derived elements which shone through their character. And what have *they* done for the benefit of mankind, who, without the character, have assumed the place of rulers ? Have the suffrages of their fellows made them wise, strong, magnanimous, intrepid, faithful ? Made them the light and the shield and the glory of those whom they affected to be busy in guiding and feeding and protecting ? What else have they been in the sphere of their responsibilities, but a plague and a nuisance and a curse—pillaging and devouring and wasting whatever bright and beauteous thing lay within their reach ? Mere snakes on the throne, the terror of all who were exposed to their loathsome breath and envenomed fangs !

Universal suffrage, as the grand remedy for the political evils men complain of—I know how eagerly and loudly and incessantly this is generally demanded. The people, the people, the people at large—give them the reins, and the goal will doubtless be speedily reached ! Give the multitude up to the control of the multitude, and all men will be well provided for ! Guidance and protection will be afforded in the largest

measure and at the least expense ! “Milk and honey without money and without price !” Such are the dreams which men of different parties confidently and emphatically proclaim. Just as if the experiment of a democracy, pure or mixed, had never been witnessed ! What, so far as forms and methods and arrangements in the sphere of government are concerned, have we not seen tried ! Way-worn and heart-sore, burdened, benighted and storm-driven, men have assailed the monarchy as the source of their embarrassments. Aristocracy has been brought into requisition, and to this they have looked with eager expectation. Disappointed, mocked, mortified, they have thrown themselves into the arms of Democracy, and found themselves in the embrace of a bear ! Maddened and desperate, they have broken loose, and tried what anarchy might do for their relief. From this, always found absolutely unendurable, they sullenly throw themselves at the feet of grim Despotism ! Like an eyeless horse in a mill, round and round they go ; always seeking, never finding what their restless souls are blindly intent upon—expecting from mere names, forms, shadows, what the neglected substance can only confer. What substantial good can be gotten out of suffrage, however unlimited and universal ? Integrity, wisdom, heroism—these are the only source whence human welfare can proceed. And are these the product of any sort of suffrage, however modified and maintained ? If the whole human family should vote by acclamation till faint and weary with the business, no poor grain of Wisdom—no shred of Heroism could they thus produce ! Multiply blindness, folly, weakness as you will ; what, as a result, can you expect but weakness, folly,

blindness ? The qualities characteristic of, and requisite to, government, must proceed from a higher origin than the multitude. They are God-given endowments, quickened into life and activity in the character of heroes. The elective franchise, in the hands of a knave or a fool, is a dagger in the hands of a madman or an assassin ! It belongs only to those who can wield it wisely and well, in subserviency to, and promotion of, the general welfare ; who, while they distinguish between wisdom and folly, magnanimity and meanness, power and weakness, exert themselves to raise those, and those only, to the "head of affairs," who are worthy of the position, and alive to its responsibilities. For it is the business of the elector, not to create, but to select rulers, and offer his allegiance to them. If he has no eye or heart for this business ; if he can see no essential difference between a government and a conspiracy ; if he feels quite at liberty, in disposing of his vote, to prefer a usurper, who may favor his cherished designs to the king who, "without partiality or hypocrisy," will execute justice, show mercy, and promote every way the general welfare, he has no more right to vote, than a blind man has to preside over the sphere of optics. The elective franchise, as well as official authority, should be kept within natural limits ; and these limits are to be found in the elements and attributes of the character, which may be maintained and manifested. *For no man can have a right to do what he is not qualified to accomplish.*

In preparing these thoughts for the press, I shall take the liberty to suggest a hint or two, which I did not urge on the ear of the Convention. The cherished and honored author of the Address somewhat emphat-

ically affirmed, in publicly explaining and defending it, that "the greatest scoundrel was as fully entitled to the elective franchise, as the most distinguished saint." This strong statement drew forth, I know not how generally, expressions of applause. Now scoundrels, *not always, perhaps, the greatest*, often find their way to the State-prison. Ought we not to acquiesce in the equity and wisdom of the arrangement which prevents them, afterwards, from wielding the elective franchise? On what ground may this arrangement be maintained and commended? Clearly on this; that driven by their passions into the commission of crimes, they are to be regarded as having lost self-possession—as unmanned—as unable healthfully to exert themselves—manfully to wield their powers. Now, ought not the principle which this announcement implies, and by which it is supported, to be universally applied, and with strict impartiality? The general welfare obviously demands that it should be applied to all vassals and victims of passion. But *who*, a thousand voices demand, shall make the application? Those, I reply, those *of course*, whoever and wherever they may be, *who are qualified for such an office*. If it be affirmed, as it often is, that no such thing can be attempted—that the principle in question can be applied only to minors and convicts, I have only to say, we must then go on in the sphere of politics as hitherto we have proceeded; we must stumble blindly along, we know not how or whither, and, as a result, fall into all manner of absurdities, contradictions and embarrassments. If the blind, as hitherto, are to be intrusted with the conduct of the blind; both those who lead and those who are led must, as hitherto, be precipitated into the abyss.

The truth is, a truth to be most earnestly and gratefully recognized, we are shut up wherever the general improvement and welfare are to be promoted ; we are shut up, absolutely and inevitably, and by a necessity as beneficent as it is imperious ; **WE ARE SHUT UP TO CHARACTER.** It is high time this all-vital truth were studied, understood, applied. It is as true in politics as any where else, that character is every thing—that in it is to be sought, from it to be derived, whatever of good the human family is capable of appropriating and enjoying. We may task our ingenuity, and exhaust our strength in devising “ways and means”—we may multiply expedients to the utmost stretch of human computation ; may increase our exertions without measure and without end ; but without character, nothing can be done to bless mankind. Here we may give an impulse, and there impose a check—we may modify and remodify—add at one point and subtract from another—condense or expand—quicken or retard, we can do nothing for ourselves or others without character. With character, what may we not attempt in hope and triumphantly achieve ? Your patience will permit me to offer a few illustrations.

Men often mark out with much solicitude the limits, within which, they allege, the operations of the government should be confined. The boundaries prescribed must by no means be overstepped. Here they set up a way-mark, there utter a caution, and at another point impose a check. And after all, they find large occasion for alarm and complaint. The Constitution, they affirm, is violated—its provisions treated with contempt—its characteristic objects sacrificed. How often and how loudly does not the party out of power charge the

party in power with such enormities! But what remedy can be applied to such evils where they exist—what provision can be made against them where they threaten to assail us? We may declare, and remonstrate, and enact. One party may snatch the reins from the hands of another. New measures may be proposed—new expedients hit upon. But nothing in any such way can be effected. *Put true Rulers at the helm, and all is well.* The heart of heroism—the light of wisdom—the arm of power—these are the stuff out of which government is to be constructed. All else is “vanity and vexation of spirit.” Where these are, there is counsel and protection—there human necessities are provided for, human rights asserted—progress made toward the true goal. Till you can have too much of these, you cannot have too much of what deserves the name of government. With these, your limitations, and checks, and cautions are needless—without these, futile.

Taxation—how many delicate and difficult questions may it not suggest? How much shall be exacted? By what method shall it be collected? Shall it be direct or indirect? How shall it be appropriated? Shall salaries be larger or smaller? How may the taxed best be persuaded to honor their obligations? Such questions very naturally attract deep attention—awaken warm discussion—open the way for various experiments and results. But while those who are placed at “the head of affairs” care only for *the wages*, leaving the *work* to take care of itself, how can the problem of taxation be happily disposed of? They may bear the title of rulers, while they themselves are the slaves of prejudice and passion—they may profess a warm re-

garg for the general welfare, while they are wholly engrossed with their own petty objects: they may seem to be intent on affording counsel and protection, while really busy in offering insults and inflicting injuries. They may set up high claims to respect, reverence, obedience, while they deserve abhorrencē and execration. They may be called the government, while they are nothing better than a conspiracy. Their official activity, however invested with an air of solemnity and dignity, may be nothing better than mischief-doing on a broad scale. The persuasion may be general and well-grounded, that the less they attempt, the better for their country—that our obligations to them increase as their activity diminishes. All this may be—alas! has often been. To pay taxes, directly or indirectly, to support any such government, cannot be otherwise than a grievous necessity. Whatever men may say, their objections lie, not against the mode, but *the thing*, whatever mode may be preferred. Activity in committing crimes—mischief-doing on whatever scale, and with whatever pretensions, we cannot be expected to pay wages for with complacency and alacrity. It is quite enough to endure insults and injuries, without submitting to inconvenience and expense to reward those who inflict the one and offer the other. Here, within a narrow compass, lie all the difficulties and embarrassments, which the problem of taxation implies and presents. But for guides and defenders, give us men who can defend and guide, and every thing becomes plain and easy—the embarrassments and difficulties, which cannot otherwise be grappled with, vanish at once and forever. For, engrossed with their *work*, they will not clamor for their *wages*. As other-

wise, so in self-denial—in moderation, simplicity, frugality—a readiness to help themselves and assist others, they will be an “example to the flock.” In whatever goes to reduce human wants, and increase human supplies, their influence will be inspiring and powerful. To support such rulers, light taxes will suffice. And these will be paid right cheerfully. How can it be otherwise under the persuasion that they “have earned their money”—have returned an ample equivalent for whatever they may have taken—that all the demands which are urged on their account, are most obviously and certainly “for value received.” Thus, and thus only, can the problem of taxation be divested of its difficulties—be solved to general satisfaction. While all this is overlooked, we may fatigue our brains, and rack our inventions as we will, in devising ways and means to raise revenues and collect taxes, we never can accomplish what we are thus intent upon. The great principle of work and wages must here, as elsewhere, be admitted and applied.

Let us look for a moment at the question which is beginning to attract so much attention—the question of Land-monopoly. On this subject, one declares and affirms—another qualifies or denies. Strong statements are made and promptly contradicted. All sorts of metaphysics are brought into requisition—all sorts of arguments are framed and urged. Here it is affirmed that the Soil is naturally as free as air or sunlight, and appropriation on any ground, and to any extent, is no better than robbery. There, it is alleged, that appropriation should not be absolutely excluded—only kept within narrow limits. But however their doctrines may be qualified and modified, almost all agree that

land-monopoly should be abhorred. If the thing, however it may be to be defined, could be done away, almost all agree, that the condition of mankind would be greatly improved. To be sure, I may say in passing on, that our relations to the Atmosphere and the Soil may be the same, if the one, as truly and fully as the other, can be fenced in and improved; if human skill and industry can make the air as well as the land ten times better than they found it—ten times as available for all the ends of human existence; if on the air as on the soil we may write our names in permanent characters—may with the one as with the other mingle our very blood, and impress upon it our very image. But without making a long pause at any such point in our progress, the hint may be permitted, that if the soil be to be reduced to a common, those who are found upon it must either have, or not have, what may deserve the name of character. Some may be supposed to be with, and others without this highest of all acquisitions. From good character, the results of rectitude, wisdom, enterprise, industry, fidelity may be expected. Bad character will betray itself in dishonesty, idleness, self-indulgence, recklessness. Put those notorious for the latter qualities on the same common with those distinguished for the former, and what sort of a “community of goods” should we witness? A “division of labor” would be made, difficult of description and hard to be borne! Dishonesty would lay the hand of violence on the productions of Rectitude—Idleness would riot on the fruits of Industry—Self-indulgence would throw its burdens on the shoulders of Enterprise—and Recklessness would tread Fidelity under foot. Thus a common soil would pro-

duce little else than a common misery. But suppose a sound character any where, and the evils of Land-monopoly would not be to be provided against. For Nature, whose laws are the basis of sound character, frowns on *all* monopolies. Where her voice is heard—where her authority is respected—no monopoly can be endured. Every man will regard himself as belonging, “soul, spirit and body,” to every other man. As a member of a great household, he will devote himself earnestly to the general welfare, in the best use of which his powers and resources may be capable. The individual and the social will be continually and vigorously playing into each other’s hands—mutually encouraging and strengthening each other in the great enterprise, to which human nature is Heaven-summoned. Whatever arrangements might be preferred, and whatever methods adopted, the general result could not but be beautiful, grand, divine. Thus through character only can the evils of monopoly be avoided—thus, and thus only, can men be brought to subserve each other’s improvement and welfare.

Well enough in theory! the exclamation rings on every side; well enough in theory, but *wholly impracticable*. In Utopia, such doctrines might be to be admitted and applied; but not in this world. Here, we must remember that cunning, fraud, violence, are in the ascendant; that passion sways the sceptre; that the usurper holds the throne: this we must remember, and act accordingly. We must adjust ourselves as best we can to the arrangements and usages which prevail—to the designs and methods with which the majority are engrossed—to the general sentiment, and to popular opinion. Justice, philanthropy, magnanimity,

are in bad odor amidst the practical arrangements of life; what can be effected by asserting their authority and insisting on their claims? Thus men allow themselves to talk—thus absurdly and wickedly—like shallow, canting Atheists as they are! For all history proves clearly and certainly, that in the sphere of politics as elsewhere, all other methods are impracticable. The experiment has been made a thousand times, and in a thousand ways, and always with the same results. Expedients innumerable, fresh from the abused brains of the cunning, have been employed to ward off the natural effects of injustice and misanthropy. In vain, every where and always. Sooner or later, in one way or another, they have turned out—injustice and misanthropy have turned out to be misery. They have subverted empires, broken thrones to pieces, driven nations, one after another, into the abyss. On a broad scale and a narrow scale, publicly and privately, in individuals and in communities, they have ever shown themselves to be what they are—death in disguise. It is said, mankind cannot get along without them. It is most certain, then, that no getting along is to be expected—no other than what we witness in the horse sinking in the mire—straining and struggling and plunging, with the certain result of going deeper and deeper in the element he is contending with. If it be impracticable to assert the demands, and maintain the claims, and secure the influences of what may deserve the name of government—if we cannot hope to avail ourselves *in this world* of the guidance of wisdom, and the protection of power, then are we either orphans or outcasts; either God is a mere figure of speech, or he has thrown us upon the “tender mercies” of the

devil ! If we cannot have wisdom, justice, philanthropy, we can have nothing but despair. Our life is wrapped up in these divine ideas ; if they fail us, we are dead men !

But we have no occasion for despair, or even despondency. We can at once, and where we are, in despite of fraud and force, under any form, and in any degree ; we can, in God's name, do whatever our improvement and welfare demand. If we will open our eyes, we shall see that the idea of government shines like the face of God upon our consciousness—asserting there the authority of wisdom, goodness, power. To this authority we may submit—to this, in the very face of cunning and violence, may swear allegiance. Thus bound, we may maintain our integrity and fidelity with the high result of a character which can no where and in no way be manifested without presenting to mankind *THE MODEL on which government is to be constituted and maintained.*

We can treat all conspirators, however commended to our confidence and respect, according to their character, sternly and steadfastly resisting their false claims—promptly and resolutely refusing to obey them under the title of rulers. We may submit to their dictation as we yield to the demands of highwaymen, whom we cannot overcome, and from whom we cannot escape. Thus we may pay taxes, directly or indirectly exacted, to furnish them with the facilities and luxuries on which they may be intent. But we shall refrain, on all occasions, by any voluntary token of regard, from recognizing, as truthful and well-grounded, the pretensions they set up.

Our allegiance to true rulers we may cordially, faith-

fully, intrepidly maintain. We may afford them countenance and support—we may do them honor. We may avail ourselves of their wisdom, magnanimity and power. Thus we may, in despite of the distracting influences and disturbing forces to which we may be exposed, sustain their authority. We may thus, in the most effective manner, commend them to the confidence and veneration of our fellows. THIS IS THE ONLY WAY IN WHICH IT IS NOT DISGRACEFUL AND INJURIOUS TO ELECTIONEER.

Thus may we achieve, in opposition to all the intrigues, arts, and exertions of all parties and demagogues whatever, that may be armed for the conflict, a noble triumph. Thus may we acquire self-possession and inward harmony—secure for our powers a happy development and a healthful exercise, and obtain for ourselves the appropriate objects of civil government. Thus will Heaven enrich us with a pledge, sure to be redeemed, that the reign of the “Only Potentate,” the True King, will be universal; that “His kingdom shall come, and his will be done, upon the earth as in the heavens.”

Oh! when, for ends so sublime, for purposes so divine, shall a standard be set up, and multitudes gathered around it! To belong to such a party—truly “the party of the whole,” what a privilege! What powers and prerogatives must it not wield! What influences must it not exert! What results must it not produce! O friends and brothers! why should not we, *this very hour*, call it—in the name of God, call it into existence, and devote to its high objects our entire being, now and forever?

The general occasion for the following sermon may be easily inferred from its paragraphs. "After the manner which they," who asperse me, "call heresy, so worship I the Saviour of mankind."

FAITH AND INFIDELITY.

"Now faith is the substance of things hoped for, the evidence of things not seen."—HEB. 11: 1.

INFIDELITY is a term of reproach; it is so employed, so understood, generally. It stigmatizes the name to which it is affixed; holds it up to abhorrence; consigns it to infamy. It is no wonder, then, that men, whatever they may deserve, recoil from its application to themselves. But what is that which has so bad a name, is in such ill odor, from which almost every one stands so promptly and carefully aloof? This inquiry, as natural as it is weighty, it is not always easy, wherever and however it may be put, to get an answer to, at all clear and definite. The application of the term in question is so very various—is made in such opposite directions, that we are tempted to regard it as a random affair or an expression of ill-humor or malignity. With many a busy-body, especially in the sphere ecclesiastic, it is a mad-dog cry, raised to embarrass the movements, cripple the powers, blast the hopes of a rival or an opponent. How, then, may we ascertain its meaning or apply it fairly? Here the Apostle in the text comes to our assistance: let us give him a cordial and grateful welcome.

Infidelity is a *negative* affair. It occupies itself with denying, rejecting, resisting. To determine in what it may consist, and how it should be described, we must study it in the light of the positive ; the affirmative over against which it stands in pointed opposition. This, under the name of faith, and in the way of definition, clear and comprehensive, the Apostle commends to our thoughts and affections. Hear him : “ Now faith is the substance of things hoped for, the evidence of things not seen.”

Of the things on which the Apostle here insists, he specifies two general characteristics. 1. They are *invisible*. They lie beyond the sphere where *the senses* find their appropriate objects and natural exercise. They do not address themselves to the eye, the ear, the touch. Bulk, weight, color—we never think of ascribing to them any such attributes. Where the senses are at home, they cannot be found ; they must be sought elsewhere. When we rise above the objects which belong to the senses, we approach the awful presence of the *Reason*. We are now on ground essentially, intrinsically, sublimely other and higher than that on which the sun shines and the rain descends. Here *ideas* shine upon the consciousness ; here *principles* assert their authority ; here *laws* proclaim their majesty. These are not distinct and separate from the reason : they are inherent to it—identical with it ; they are aspects of it. ORDER, JUSTICE, BEAUTY, call them ideas, principles or laws—what are they but the reason so or thus revealed—so or thus described ?

These things, 2. Are worthy to be desired, fit to be expected ; they are to be “ hoped for.” They are intrinsically, essentially, substantially good—good in all

their bearings and tendencies. Where they bear sway, there the flowers and the fruits of Eden flourish. They cannot get the upper hand without bringing in along with them the golden age. Who, however lofty and comprehensive his aspirations, can hope for any thing better than the prevalence of order, justice and beauty?

Now these things—these ideas, principles, laws, with all their tendencies and bearings, in all their worth and dignity—belong to mankind. They are revealed to the universal human consciousness, as lying within the compass of thought, affection and endeavor. They address themselves with a familiar voice and in household words to every thing human within us. To our business and bosoms they come home, lovingly, earnestly, authoritatively. They awaken within us complacency, seriousness, and a sense of obligation. However we may submit to the dominance of passion, we cannot help admitting that WE OUGHT to yield to their claims—to honor their demands. *This is a distinguishing characteristic of universal human nature*, however influenced, modified or manifested. The absurd, the wayward, the wicked, as well as the wise and good, confess that they ought to be and to do what order, justice, and beauty require. And not only are such obligations universally felt and acknowledged, but every thing which any man in his senses can recognize and reverence *as duty* is implied in them, and may be drawn from them—is some face or form of order, justice or beauty. Whoever, in his aims and methods, in his spirit and exertions, is true to these principles, conformed to these ideas, obedient to these laws—and he only—is true to all his responsibilities, is worthy of universal complacency and the largest rewards.

Having conducted us along hallowed ground to the point we now stand upon, the Apostle presents faith to our thoughtful, affectionate, reverent regards. Of the things with which, at his bidding, we have just been occupied, faith, he declares, is "the substance." This term, essentially Latin, as well as the word corresponding with it in the Greek of the Apostle, etymologically signifies, where human action is concerned, *a standing or putting himself under*. As penetrated and acted on by faith, we stand, we put ourselves under the influence and control of the things—the ideas, principles, laws—to which the Apostle lifts our eyes and raises our thoughts: we bring them home to our business and bosoms—to the heart of our hearts, the ACTIVE FACULTY, in which the *I myself* of every man is especially at home. There, through faith, they exert their appropriate influence, assert their authority, maintain their sovereignty. In the exercise of faith, we offer *ourselves* as the living substance, on which they may exert themselves characteristically—which they may mould, modify and control according to their nature and tendencies. Of faith, this is specifically and definitely the office and the effect.

The things with which faith is occupied, exist in all their worth, beauty and dignity, whether it be present or absent—be or be not exercised. The divine life is in them, immutably, imperishably, eternally. The ideas, principles, laws, to which our Apostle refers, are inseparable from the Godhead. They are a manifestation of His presence and designs. They are clothed with his majesty. They are armed with his authority. Whether we bow before them with complacency, and reverence, and submission, or turn away with stupid

contempt or impotent malignity, they are "the same, yesterday, to-day and forever"—all-vital, all-beneficent, all-glorious. They are revealed under their own proper character to the human consciousness. They are not conjectures, opinions, logical conclusions—traditions, dogmas, figures of speech. They are ideas, principles, laws—the soul of all existence and of all action. As such they are revealed to the human consciousness. To us, as endowed with eyes, hearts and hands, they offer themselves. If we avail ourselves of their presence, bow to their authority, submit to their demands, then and in so doing are we in the exercise of faith. And in this exercise, they enter vitally into our personality; they mingle with our life-blood, and inter-twist themselves with our heart-strings. They thus impart their own vitality, power and beauty, to every thing human within us. They thus impress themselves upon our aims, methods, exertions—upon our doings, habits, characters—upon whatever belongs to our history. They are forever one with us in sovereignty; and we are forever one with them in obedience. Thus we become, historically, "partakers of the divine nature." No matter in what relation, at what position, on what occasion we may exert ourselves; we shall be true to their claims. In the sphere of business, where buying, selling, getting gain, awaken thought and effort, we shall never consent to adopt the maxims or conform to the usages which prevail there under the providence of the usurper. The principles of the divine government have entered into whatever is vital in ourselves. How then can we go any where or attempt any thing without their presence and control? In our commercial intercourse with our fellows,

we shall be true to the demands of Order, the claims of Justice—to whatever a deep-toned and comprehensive Philanthropy may require. It will be with us an object of deep interest and high endeavor to redress their wrongs, to vindicate their rights, to promote their welfare. We shall *refuse* to take advantage of their ignorance, heedlessness or necessities; instead of that, we shall give them the benefit of such caution, counsel and assistance as they may need, and as we may be able to render. Thus, every task which business may impose, every transaction which commerce may involve, every thing in the sphere of economy, will be hallowed in our eyes and hearts; will be an occasion on which the principles of the divine government will, through faith, strike their roots more and more deeply into the texture of our being, and will, through faith, manifest themselves more and more clearly and beautifully in our activity.

As animated and controlled by the principles which faith embraces, we shall *be ourselves* in the sphere of politics. We shall not consent to be borne away or led aside by the partial and temporary. We shall not here, more than else where, sacrifice the spirit to the letter, the substance to the form; the right, the good, the true, to low-born expediency. We shall do homage to the soul of things, not to titles, names and places. We shall offer our allegiance to the wise, the strong and the good—to the magnanimous and valiant, whenever and however we may reach their presence, and in whatever circumstances they may be found, whatever demands the rash majority—the foolish multitude may urge upon us. The professions, designs, policy of any party, popular usages, the general sentiment, prevalent

opinions, institutions, expedients, arrangements, the promotions and depressions, the triumphs and defeats which may agitate the atmosphere and raise the dust around us, we shall calmly and resolutely estimate, not according to their apparent bearings, but according to their intrinsic significance. In our relations to the Republic we shall count ourselves good citizens, patriotic, well-advised, efficient, in proportion as we are, *and by virtue of our being*, loyal to the eternal throne. Thus, through faith, shall we contribute what we can to the introduction among our fellows of a true government—of “the Kingdom of Heaven.” And thus within us shall this kingdom be more and more fully and firmly established, and through us, more and more clearly and impressively illustrated.

Faith, moreover, according to the Apostle, is “the evidence of” the things with which, in the definition under hand, his heart and his pen were occupied. Through faith, a conviction of their presence and power, of their substantial and unfading excellence is wrought within us and diffused around us. We place ourselves under the controlling influence, the sovereign authority of the ideas, principles, laws which are the soul and substance of the universe. Standing under them, in all their weight and worth, in all their significance and beauty, we cannot fail to receive upon our inmost souls their appropriate impression. Their tendency and power to purify, invigorate, refresh, will be with us, not a logical conclusion or deep-toned persuasion merely, but a matter of daily experience. Thus brought home to our business and bosoms, under their influence we shall acquire self-possession. The human within us will be aroused, developed, matured.

A true vitality will pervade our existence; we shall see into and lay hold of the significance of the objects and relations with which, on every hand as well as above and beneath us, we are connected. We shall find each his appropriate place, shall act each his allotted part. The sacredness of our tasks and trials we shall perceive, and move on in the sphere allotted us, firmly, cheerfully, hopefully. Encouragement to and a reward for well-doing, we shall gratefully appropriate at every step of our progress towards the true goal. Thus faith brings us to the possession and enjoyment of ourselves, and of the various benefits which belong to the many-sided and far-reaching existence with which we are endowed. Can we ask for proof more appropriate, clear and decisive, of the power and benignity of the principles which faith embraces, than is thus brought home to our inmost consciousness? The effects they have wrought upon us, the results they have produced within us, are arguments, all-alive and all-welcome, by which every thing rational within us is addressed and convinced. Here is demonstration. In the light thus shed around us, doubt, hesitation, apprehension vanish. We stand erect, strong, expectant, on ground clearly defined, well established, and abounding with the fruits of paradise.

The evidence in question, the conviction already described, is, through faith, diffused around us. Amidst the relations of life we are bound by various ties to our fellows—the members of the human family. We are connected with them intimately, vitally, indissolubly. We are continually exerting upon them an influence more or less powerful, as we are brought more or less fully into sympathy and coöperation with them, and as our character is more or less distinguished for strength and decision. In

one way and in another, we are thus impressing upon them our own characteristics. If, then, the ideas, principles, laws of the kingdom of heaven illuminate our hearts and shine through our history, the sacred light we shall be as little able as disposed to confine to *ourselves*—it will reach our fellows. Our aims and objects, our methods and spirit, they will be quick and certain to perceive. They will be aroused to thought, inquiry and reflection. The convictions by which we are swayed and controlled, they can hardly help weighing and estimating according to their ability. They can hardly fail to perceive the truth, the power, the excellence of the principles which have wrought upon us so decisively and benignantly, purifying the fountains of our existence, and making life so sunny and so sweet to ourselves and to those around us. If in our various intercourse with mankind, in commerce and politics, in letters and religion, we are lovingly and loyally true to the high claims of order and rectitude, justice and philanthropy; if they see us thus raised to consistency and integrity and dignity and blessedness; see us at home, amidst our relations and duties and prospects; how can they resist the influence, how shut out the conviction, that “God is God, and Jesus Christ is the Son of God;” that the principles and laws and arrangements and designs and overtures and bequests, of the divine government are worthy of all complacency, of all confidence, of all gratitude? Thus may faith in us be a source of “evidence” for others.

Thus far have I discoursed on faith, as generally and comprehensively defined in the text by the Apostle. This general definition comprehends and describes every instance, however specific and particular. The

grand, the all-important instance, to which with all gratitude and reverence we may well refer, may be called *Christian Faith*. This is insisted on in the New Testament as altogether essential to our improvement and welfare; as a condition of salvation, universal and never to be waived. Now the ideas, principles, laws, which are essential to the divine character and the divine government, enter most vitally into whatever characterizes Jesus Christ. In his life they live—in their life he lives, altogether royally. From his personality and office, these principles can by no means be separated; from their sovereign influence he can by no means be withdrawn. They shine through him; he illustrates them; they are the blood of his heart, the breath of his nostrils, the strength of his arm. He is every where and in all things, their heroic champion—their royal representative. The faith that subjects us to their influence brings us under his control. The exercise and the result are one and the same. In believing on his name, in submitting to his authority, we yield to their high claims; in yielding to their high claims, we submit to his authority and believe on his name. In describing the particular instance, the Apostle need not, as he did not, depart from the general definition. Abel and Abraham and Isaiah and Hosca, with their brethren of the Old Testament, exercised the same faith, occupied the same ground, belonged to the same family as John and James and Paul, with their brethren of the New Testament. The same ideas they all made the model of their character; to the same principles they all maintained allegiance; to the same laws they all yielded obedience. They are all instances and examples of faith universal and of faith

Christian. It is not *essential* to his welfare, that a child of Adam should be able to spell the name or read the history of Jesus Christ; it *is* essential to his welfare, absolutely, exclusively, eternally, that he should loyally bow to the supremacy of the principles which are the soul and substance, the life and power of the Messiah and the Messiahship. Thus the assurance, that "he who believeth on the Son hath life," and the declaration, "He that feareth God and worketh righteousness is accepted" of heaven, have one and the same meaning—are to be applied to the same names for the same purposes.

It is now time to turn from the positive, with all its significance and beauty, to the negative, however chilling and repulsive—from *Faith to Infidelity*. Those who are instigated by the one, and those who are inspired by the other, occupy in some respects common ground. They were constructed on the same principles and placed under the same relations, beneath the authority of the same laws. Both the one and the other, through a necessity as deep as the foundation of their existence, recognize the same obligations, and acknowledge that they OUGHT to be conformed to the same standard. Both the one and the other speak of order, rectitude, justice, as worthy of universal complacency and practice. The infidel no less than the believer is loud in eulogy of the divine arrangements and the divine requisitions. And if he could yield to the one and conform to the other with the consent of his appetites and passions, without self-denial and without inconvenience, he might be in action what he is in speculation. But he cannot be true to his own convictions—cannot rise to consistency, integrity, fidelity—cannot amidst the

activities of life maintain his allegiance to the Messiah, without effort and suffering—without exposing himself to suspicion, reproach and various embarrassments. He therefore refuses to put himself, deed-wise, under the control of principles which, word-wise, he acknowledges to be divine in their origin, obligatory and healthful in all their bearings and tendencies. And thus he separates himself from the believer, and plunges into the slough of infidelity. *In this very thing—in refusing to put himself under the sovereign control of the principles and laws on which the Creator as Creator, and the Redeemer as Redeemer, acted, his infidelity consists.* This, exactly this, in all its absurdity, deformity and malignity, is it—it verily—the very thing—which God and nature hold up to universal abhorrence and execration. This, wherever you may find it, within or without the Church; however you may find it, baptized or unbaptized, with open face or beneath a mask, is infidelity.

The infidel, as an infidel, denies, that for ourselves the tendency of earnest, resolute efforts to maintain among men the principles of the divine government *can be healthful.*—We thus set ourselves, in thought, purpose, endeavor, over against a great majority of our fellows in direct opposition. The attitude we thus assume implies, it is alleged, that we reckon ourselves wiser, better, stronger than they; that we are entitled in opposition to them to general encouragement, confidence and coöperation. We thus set ourselves above those who occupy the highest places, and make the most prominent figures in the various circles into which mankind is divided. We refuse to bow to the authority of the loftiest ecclesiastics, the most celebrated philosophers, the most eminent statesmen. The vaunted

wisdom of ages and of nations we pronounce stark folly. Examples the most illustrious, usages of high antiquity and wide prevalence, precedents of high origin and pretensions; we set aside as equally absurd and mischievous. From the public opinion, the general sentiment, the ways which mankind generally pursue, we stand aloof as if they were repulsive and hurtful. Without gaining the consent of our fellows, we put ourselves, right earnestly and gratefully, under the guidance and control of the principles and laws of the divine government. The high claims of truth, order and rectitude, in all their applications, the believer resolutely asserts both for himself and for others. He here makes no compromises. He never attempts to provide for any exigency, however pressing, at the expense of the principles to which he has sworn allegiance. He insists upon practising what he admires in the abstract. Thus among his fellows he takes his place in the small minority, or perhaps stands up alone, with few or none to encourage and assist him.—In all this, the infidel affirms that he is ill-advised and awry, welcoming to his bosom unhealthful influences. He is opinionated, self-sufficient, exclusive, arrogant, censorious. In his relations to others, he is dark, sour, morose—full of the eccentric and the singular. Thus his stern, unyielding adherence to the principles of the divine government has made him an exile and an outlaw from his own mother's children! Something like this, the infidel Pliny alleged against the primitive Christians. According to him, it was no matter how regardful they might be of the prerogatives of God and the rights of man; they did not conform themselves to the general sentiment and to popular usages; and

though they refused to do so out of regard to the dictates of conscience and the demands of consistency, they ought, so he affirmed, to be punished as arrogant, exclusive, censorious ! I have seen a religious teacher, and those who encouraged and supported him, men and women, flouted, reproached, rejected by those who had promised to cheer and to aid them ; and all, for no other reason than their avowed and steadfast adherence to the principles on which the kingdom of heaven is founded. They were held up to general suspicion and abhorrence as self-righteous, exclusive, pharisaical ! And when troop after troop of the professed friends of freedom were, not many years ago, led off by the intrigue and impudence of practised demagogues to anoint as their leader and champion a most profligate and unscrupulous apologist and supporter of American slavery, the few who maintained their integrity, and exposed and denounced the wholesale apostasy which threatened to swallow them up, were described as a knot of Pharisees ! Thus the infidelity of thousands betrays itself, in treating a steadfast adherence to principle as darkening one's character and crippling one's powers.

But whether efforts to maintain among men the divine authority be or be not healthful in their bearing upon the character of the loyal, infidelity denies that *such efforts can be practicable* in such a world as we are now connected with. The aims and methods, the objects and arrangements and endeavors, which every where generally prevail, are flagrantly in conflict with the principles of the divine government. The *names* of Truth, Order, Rectitude, are often on the tongues of men, as worthy of all complacency and veneration ;

but the ideas and laws which these names naturally suggest, almost all men regard as a disturbing force in the midst of their plans and exertions. They dream that the interests which they most fondly cherish require them to promote, or at least to excuse and endure falsehood, disorder and injustice—not under their own names, perhaps, but under disguises cunningly applied. They act accordingly in politics, commerce, business; they decry and traduce whatever belongs to virtue but the names and honors to which it is entitled; and, leaving out the name, practise vice under such forms and descriptions as may most gratify their taste or suit their convenience. The divine prerogatives and human rights, all except their names, they trample wantonly and recklessly under foot, under names which naturally describe what He abhors and resists. They bow down to the usurper, and by various artifices and expedients practise and commend the veriest devil-worship that ever disgraced the infernal pit. They call wisdom folly, and folly wisdom. They put strength for weakness, and weakness for strength. Holiness they decry as sin, and sin they magnify as holiness. And in all this they are very greatly the majority. As such, they impudently attempt to utter wisdom, wield power, assert authority. They introduce, under sacred names, institutions, arrangements, usages, which are at war with God and man—at war with every thing venerable in heaven and lovely upon the earth. And they arrogantly threaten to annihilate whatever may offer to expose and resist them. And this, infidelity denies that it is *practicable* to attempt. Endeavors in any such direction cannot succeed—must be as fruitless as they are toilsome. They involve a

waste of strength. Why should we throw away influence, reputation, whatever makes our hearts hopeful and our hands effective? Why should we not adjust ourselves to the world as we find it, and join our fellow-men in accomplishing what, right or wrong, we know them to be intent upon? Why should we not throw ourselves upon the current, and swim with the multitude down the stream, without inquiring whither thus we may be bound? Nothing else is practicable: in nothing else can we hope for success.

In conversation with a professed Christian in New-York, prominent in his own sect and circle, I ventured to refer to the introduction of "respect of persons," the cord of caste, the negro-pew, into the churches around us, as absurd, wicked, mischievous. He had not a word to say in defence of such an outrage on Christian decency. But then, the thing must be endured—must be yielded to in our religious relations; for, however wrong in itself it might be, and however injurious in all its bearings, it was of no use, in the face and eyes of popular prejudices, confirmed and commended by established usage, to attempt in any such things to conform to the principles of the Gospel. Nothing could be effected. Why, in church-arrangements more than elsewhere, waste our strength upon the impracticable? I remember well how his words shocked and stunned me. The fumes of brimstone could hardly have been more suffocating. I saw and felt, that under a fair construction, this was their revolting meaning: It is not practicable, in New-York, to worship God, to believe in Jesus, to enter the kingdom of heaven! No prudent man will exert himself in any such direction!

Not many years ago, I read an account of a religious teacher, given on some imposing occasion, by an eminent ecclesiastic, as a note of warning to any hearer who might be rash enough to cleave to the true, the right, and the good, in whatever channel the general sentiment might flow, and whatever the clamor of an imperious, headlong majority might demand. The name which he held up as a beacon was once, he affirmed, repeated far and near with marked admiration. In a city not far from his residence, great numbers would once rush together to listen, all-attentive and grateful, to the lessons of wisdom which he might inculcate. No public speaker was received with stronger marks of popular favor. But how is it now? demanded our ecclesiastic. Why he, who, as a public teacher, had been so loudly cheered, and warmly encouraged, now finds himself every where exposed to reproach or neglect! He can no longer win the smiles—he cannot even gain the ear—of those who once thought him worthy of confidence and coöperation! Why, in the city already alluded to, he could now draw together, no matter on what occasion, scarcely thirty hearers, black, red and white faces, all fully reckoned! And to what is all this owing? Why, simply to this: that in vindicating the prerogatives of God and the rights of man, he so far refused to listen to the voice of expediency, and the dictates of prudence, as to resist popular prejudice and the general sentiment. He maintained that God was God, to whose authority we were evermore and in all things to bow; and that man was man, whose rights we were evermore, and in all things, to respect, to cherish, to defend; and this, earnestly, impressively, consistently.

And all this he resolutely and boldly applied to a system of servitude which, though infinitely absurd and wicked and murderous, the majority had taken under its special patronage. And this, according to our ecclesiastic, evinced, example-wise, how vain and fruitless it must be to attempt, in such a world as this, to support the divine authority in opposition to the prejudices and the clamor of the multitude! "His reputation is obscured, his influence is reduced, his strength is gone!" What is the matter? "What evil hath he done?" Why, he sets his mark too high. He demands too much in behalf of the true, the right, the philanthropic. He insists on building up good exclusively, and on building up "good on good alone." He will not allow the usurper to rule over what he claims as his own world. He here will consent to no compromises. He will have it that God is God, exclusively, absolutely, universally; and that obedience, confidence, gratitude, are everlastingly his due. Thus, by asking too much, he is denied every thing; and has, in the general estimation, sunk into imbecility and insignificance. Thus must it be with every man who attempts to accomplish the impracticable!

And why should we make any such attempt? Such is the inquiry which, from the high places of ecclesiastical and political life is, on the gravest occasions, and amidst the most weighty responsibilities, obtruded on our loathing ears. No such thing, it is affirmed, can fairly be demanded of us. We are sent hither to accomplish as much good as may for us be possible. To do good—that is our business. We must, then, have access to our fellows—must be on good terms with them—must be able to exert upon their minds

such an influence as they may welcome. Now, if we assail their prejudices, if we expose their faults and their follies, if we counteract their designs; no matter how much in accordance with truth and rectitude, no matter how truly in response to the dictates of conscience, they will close their ears and turn their backs upon us. They will regard us with suspicion, apprehension, aversion. How can we do any thing, then, for their improvement and welfare? What good can we hope, in the midst of those who are thus affected, to accomplish? Do we not, then, by adhering resolutely to the principles of the divine government, expose ourselves to the guilt of violating the all-comprehensive obligation of our existence, the obligation "to do all the good in our power"? And in doing good, we must not be over-nice in the expedients we may employ. We are hedged in on every side by evils of various magnitudes and different complexions. An overwhelming majority of our fellows regard these as the only fit instruments of accomplishing whatever they may be intent upon. Now, taking the world as it is, we must join with those who prefer the *less* to the *greater* among the evils which, in their exertions, they may bring into requisition. Thus, in our aims and endeavors, though we may not exclude, we may lessen the guilt and the misery to which mankind are exposed. This is infidelity, founded on what claims to be Christian philosophy.

In wielding the elective franchise, we are required in the Bible to give our countenance and support to such only as fear God and work righteousness. We are here as truly and earnestly as any where to assert the authority of "the only Potentate," and to maintain

the principles on which his throne reposes. "When the righteous are in authority"—to this declaration we are fully and gratefully to adjust ourselves—"the people rejoice; but when the wicked bear rule, they mourn." But the eminent and distinguished among our theologians, moralists and statesmen, boldly affirm that, in such matters, we are to yield to the control of circumstances. If the righteous are few and feeble; if the multitude regard them with suspicion and aversion; if they cannot command votes enough to raise them to positions for which they may be qualified, and to which they are entitled, we should "throw away our influence" if we gave them our support! In all such cases—and they are continually recurring—we are, from among the candidates for office who "stand some chance of being elected," to select as rulers such as are the least enterprising, daring and active in wickedness. Thus we may do good, by preferring bad to worse! An imposing name among our spiritual counsellors advises us, if the multitude select only devils for office, not to join the minority in supporting truth, order, rectitude, as paramount and supreme, but to vote for a devil, provided he be less a devil than his fellows!

Now, a separation between Jesus Christ and those principles which faith reverently embraces, can by no means be effected. Where they are preferred to every thing else, there his Messiahship is acknowledged, *and acknowledged in this very preference*. Where his Messiahship is acknowledged, there they are preferred to every thing else, *and preferred in this very acknowledgment*. As we regard him, so we regard them: as we regard them, so we regard him. If we deny that a prompt, strict, unyielding adherence to them must exert, every

way, a *healthful* influence, in so doing we deny that it can be *healthful* to put ourselves absolutely and unreservedly under his control. If we deny that it is *practicable* in our sphere of activity to assert their authority and maintain their ascendancy, in so doing we deny that it is practicable for us, amidst our tasks and trials, to honor his sceptre. If we deny that a conformity to truth, order, rectitude is our highest obligation, we deny, in so doing, that we are bound to "seek FIRST the kingdom of heaven and its righteousness"—above all things to maintain our allegiance to the throne of the Messiah. AND THIS IS INFIDELITY; this, and this only, deserves a name so generally, so vehemently, so loudly abhorred. Those who are guilty of this, and because they are guilty of this, are to be stigmatized as infidels—those only and those always. It is appropriately and exclusively their designation and description. No matter what professions they make, what places they hold, what titles they bear, they are infidels. They may wear long faces, offer long prayers, preach long sermons; they may "compass sea and land to make a proselyte;" may be all astir, and make a great ado about "the salvation of souls;" they may seem to be zealous, magnanimous, heroic in extending on every hand the limits of Christendom; no matter, *they are infidels*. It is high time things were called by their right names, and restored each to its proper place. Infidelity—foul, absurd, malignant—has worked its way into the high places of ecclesiastical existence, and there tosses up its nose in contempt, or gnashes its teeth in hatred of whatever may deserve the name of loyalty—of a true, earnest, steadfast adherence to the principles of the divine gov-

ernment. It chatters, and babbles, and brays about "the Attractions of the Cross," while it scorns the thought of self-denial and self-sacrifice in asserting the significance and authority of whatever may give the Great Sacrifice its worth and efficacy! From such wry faces, put on to cover up such rotten hearts, may God grant us good deliverance!

In review of the train of thought pursued in this discourse, it may well be affirmed, *that to make faith the condition of salvation is most fit and natural; is every way, and in the highest degree, indicative of wisdom and magnanimity.* By some in the high places of letters and science this is denied. Belief, they say, is the necessary result of evidence. If this be afforded, that cannot be withheld. If the mission of Jesus Christ to the human family be confirmed and commended by appropriate credentials, how can his authority be called in question? If it is denied by any, some want of evidence must be supposed. All this, according to an established law, under which all men are placed. Why, then, should faith be made a condition of salvation? Belief is not a matter of *choice*; it is yielded or withheld by *necessity*. It is not so much an *act* as a *result*. Why should it be made the hinge on which our salvation may turn? Such inquiries, so stated, imply an impeachment of the wisdom and goodness of the Author of Christianity. And if faith were what such inquiries indicate, how could any such impeachment be repelled?

But faith does not consist in our subscribing to any doctrine, assenting to any proposition, admitting any conclusion, as the result of evidence addressed to the understanding, as a matter of theory and speculation.

“With the heart, man believeth unto righteousness.” The very heart of his personality, the soul of his soul, every thing human within him, faith brings into vigorous exercise. He ACTS characteristically, decisively, effectively. He makes the ideas of truth, order, rectitude, beauty—the essential elements of the character and office of the Messiah—the model to which he conforms himself in his aims, methods, exertions; the model on which he forms and fashions whatever may belong to his habits and history. To the authority of the principles of the divine government, he meekly, earnestly, gratefully bows. To those principles he adjusts himself, as the great end of his existence, the grand object of his pursuit—he adjusts himself in the entire sphere of his activity. To the laws of the kingdom of heaven he yields a cordial and steadfast obedience; and this at whatever inconvenience, at whatever expense, at whatever hazard. And thus, whatever is *human* in the nature he has inherited is brought into requisition. Thus he comes into harmony with the objects and relations with which he is connected. Thus he avails himself of all the agencies, influences and powers which are adapted to the welfare of mankind. Thus he is restored to himself, to his brethren, to the universal Father. Thus he takes his proper place amidst the works of God, and becomes an harmonious note in the anthem of joy and praise which the universe is continually pouring upon the ear of Eternal Wisdom and Love. Thus, as only thus he can, he appropriates to himself the elements of salvation.

What! is it not a fit and natural condition of salvation to require us to be true to ourselves; to honor the

convictions which have fastened themselves upon our heart-strings; to obey the laws on which our nature was founded, and by which it is vitalized and upheld; to be in history what we are in structure; to put ourselves under the control of the Infinite Wisdom, the protection of the Almighty Power, amidst the smiles of Everlasting Love? Can a more obvious duty, can a higher prerogative, can a richer privilege be described or imagined? Is it not wise—is it not magnanimous, in the highest degree, to encourage and assist us in thus laying hold of our birthright; in thus appropriating the largest rewards we are capable of enjoying? To the word, “He that believeth shall be saved, and he that believeth not shall be damned,” thought, reflection, philosophy, return a clear, distinct, and emphatic echo. “He that hath an ear,” then, “*let him hear* ;” as he would be wise, strong, blessed, “LET HIM HEAR.”

The train of thought in the following Discourse was presented at the funeral of a youth, who was suddenly cut down amidst his bereaved relatives and friends. To my own spirit, the conclusions which it urges on our acceptance, are invigorating and refreshing. I commend them earnestly and affectionately to the readers of this volume

THE SAME IN SUNSHINE AND IN STORM.

"The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord."—JOB 1 : 21.

THIS exclamation burst from quivering lips. The Patriarch had been pierced through and through with the sharpest anguish. He had been robbed of his property and bereaved of his children. A loathsome disease had poisoned his blood and crippled his energies. The wife of his bosom put forth her hand, not to sustain and soothe him, but to push him headlong from the brink of desperation. He seemed to be enveloped in clouds, enshrouded in darkness, pelted by storms. Appearances were frightfully against him. Like the reptile surrounded by fire, he could only lift his eyes upward. And so he did. Anew, he betook himself to the divine presence and perfections. There he sought and there he found a refuge. In the fullness of his stricken heart, he exclaimed : "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord."

It may be well for us amidst the sobs and tears of this occasion, to study the import, weigh the significance, and appropriate the spirit of the assurance by which the Patriarch was quickened and encouraged. We, too, are overtaken by bereavement, sudden and heavy. Darkness and the storm are upon us. Why should we not lift up our eyes to the source whence the Patriarch derived consolation ? Why should we not join him in affirming, as I understand him to affirm, that *both in bestowing and withholding—in im-*

parting and withdrawing what may be familiar to our thoughts, dear to our affections, and promotive of our designs, the paternal, the sovereign SOUL demands and deserves in the largest measure, our complacency, our confidence and our homage?

There is nothing in the history of mankind more clear and certain—nothing of higher import—nothing of more varied, vital and powerful bearings, than the fact that we, as human creatures, are subject to Law. Under its authority from our childhood we have all along recognized, as necessary and universal, the intimate connection of cause with effect—the essential opposition of right to wrong—of truth to falsehood. The ideas of causation, of order, of justice, of beauty, were very early revealed to our consciousness. They there assert their existence, manifest their presence, and urge their claims. They exert there a sovereign influence. They address us in regal style—authoritatively. In a “still small voice,” which penetrates the depths of our being, they utter their commands and prohibitions. This fact enters most deeply into human experience—pervades and qualifies every paragraph of human history. It imparts to it its high significance. Such is Man. Any description of human nature, which ignores or slights this most characteristic feature, is radically defective—it is libelous. Now, in the laws which thus assert their authority, the Creator lives. Their legislative character and influence they derive from his presence. They are an assertion and manifestation of his will; of his will as the Creator. These ideas are attributes of his character. They are a manifestation of his majesty. In them we recognize “his image,” impressed upon, and shining through, the nature we have

inherited. They are the basis and substance of the Eternal Throne, established in the depths of our consciousness. They are a reflection, clear and certain, of the face of the true Father.

The laws which pervade and animate and characterize our humanity, manifest their presence and assert their authority universally. They are elements and attributes of the all-creative, all-controlling Will. In them the Godhead lives, by them is revealed, through them reigns supreme. They are the strength of his arm, the beauty of his face, the basis of his throne. They shine through all his designs, works and arrangements. Creation, with all its objects and relations—the scheme of Providence, so comprehensive, intricate and far-reaching, are an utterance and expression of these laws. The strongest hero and the weakest insect are alike under their jurisdiction. All actions and all events every where sustain to them vital relations. They are the legislative breath—the plastic voice of the One God—the Sovereign Unity. They bind all things every where into a well-adjusted, harmonious Whole.

Amidst these laws, as ourselves vitalized, energized and upheld by their presence, we are placed. They are the beating heart and the flowing blood within us. They are the life-breath in our nostrils. They are the constructive principle on which we are formed and fashioned—by which we are quickened and invigorated. In adjusting ourselves to their demands—in obeying their requisitions, we welcome to our inmost selves their lofty import—their hallowed significance: to ourselves, as armed with active powers—to ourselves as capable of choice—to ourselves as adapted to

reasonable exertion—to ourselves as entitled to a place, however obscure, in human history—to ourselves as clothed with the gravest responsibilities, and summoned to the highest achievements. The spirit which pervades them, thus penetrates the depths of our being—pierces to the most secret recesses of our consciousness. It freely mingles with all that is human within us; with our thoughts, our affections, our imaginings, our resolutions, our endeavors. The spirit of these laws we inspire and cherish and express. We identify ourselves with it in the whole compass of its authority and influence—in its high demands and broad bearings and large results. The law lives in us by its authority, and we live in it by our obedience. It becomes the vital principle of our activity, and we become, in our aims and habits and achievements, an incarnation of its spirit and tendencies. It is at one with us by mingling itself with our life-blood, and we are at one with it in welcoming its claims, asserting its authority, and carrying out, each in his own task-garden, its designs.

Thus, by adjusting ourselves in our aims and exertions to the constructive principles of human nature, which are the very selfhood of our existence, we identify ourselves with whatever may be built up and vitalized by their presence. And they are boundless in their influence, and universal in their authority. They are the essence of all—that is, the life of all, that lives. To welcome their presence, and bow to their authority, is to unite ourselves most intimately to the living Universe—is to identify ourselves with whatever has any where weight and worth—with whatever is bright and beautiful—with whatever is substantial,

grand and permanent. We thus acquire actual possession of all that may be adapted to invigorate and enrich and refresh. We carry in our bosoms a title-deed, signed, sealed and recorded on high, of the starry heavens, of the unfathomable oceans, of the earth, broad, green and fruitful. Truth, order, justice, under all their manifestations, and with all their bearings, tendencies and influence, we make our own by availing ourselves of their overtures. We appropriate wisdom by heeding its counsels, and power by seeking protection under its shield, and beauty by kindling into raptures beneath its radiance. The Father we enjoy in the exercise of the filial, and our brothers by cherishing the fraternal. We make God ours by subserving his designs, and man, by promoting his welfare. Thus our experience illustrates and confirms the broad declaration of the Apostle, "*All things are yours*"—all contribute, directly or indirectly, affirmatively or negatively, to your improvement and welfare; all men, whatever their character, condition and prospects; all things, however related and however employed; whatever the Cross of Christ symbolizes, and whatever the throne of God overshadows. The same Apostle, with a confidence bordering on triumph, assures us, that "to love God"—to give him the place to which he is entitled in our thoughts, affections and endeavors, is to take possession of the universe—to bring "all things" into subserviency to our welfare; is to be wise, strong, blest to the utmost limit of our capacities.

The inward and the outward—the invisible and the visible—the spiritual and the material, are mutually most intimately related to each other. They are naturally in the fullest correspondence, the one with the

other. Principle is the soul of phenomena, and phenomena are the embodiment and expression of principle. Whatever in the whole compass of nature lies within the sphere of the animal—whatever addresses itself to the senses, is the law in manifestation—announcing itself in “appearances.” He who responds to its demands—who is in harmony with its requisitions, will exert himself unceasingly to translate it, fitly and fully, into action. In his sphere of responsibility he will impress it on every enterprise, method and endeavor. He will be every way earnestly law-abiding. And his spirit will impress itself upon his body—will look through his eyes, speak through his lips, and work with his hands. It will diffuse health, strength and beauty through all his structure. It will impart to his material fabric worth and dignity. Amidst the useful arts, nature will admit him to her bosom—will explain to him her mysteries—will give him free access to, and the full use of, her forces. In the field of agriculture, he will diligently study and obey the laws which there assert their authority. He will seek their guidance, and welcome their control in preparing the soil, in selecting and scattering the seed, and in cultivating the plants he may be intent on producing. He will impress upon his broad acres the principles by which the corn grows, the flower blooms, and the fruit ripens. And the rich harvests which he gathers, will bear testimony to his loyalty. Or, if he should be occupied with any of the mechanic arts, he will seek success by the same methods. He will translate the constructive principles, which preside over his sphere of effort, as fitly and fully as he can in the productions of his skill and enterprise. The spirit he breathes, and

the habits he maintains, will be happily adapted to improvements and inventions. He walks habitually and reverently in the light of law ; and of all men, must be best prepared to understand its various applications. His obedience to the laws with which he has long been familiar, cannot but fit him for the discovery of any such as have not yet been revealed. And his ready and grateful adherence to any law, in the various applications of it, which have already been made, cannot but qualify him for other applications, which had not before been thought of. Thus, amidst human relations and exertions, he will be continually extending and strengthening the province of law—will be building up, throughout the compass of his influence, the kingdom of heaven. Or, he may be especially devoted to literature and science. The riches of the one, and the refinements of the other, he may be resolutely intent on appropriating. In the efforts which he may make, he will exert himself, characteristically. He will welcome the condition, on which here as elsewhere real and decided progress may be expected. Every acquisition he may make he will moisten with his own blood. He will *act upon* the principles which he may admit, and embody the conclusions he may reach, in the habits he may form. The doctrines, to which he may be called to subscribe, he will study and estimate in the light of their actual bearings, on the relations and duties amidst which he may be placed. He will extend and mature his knowledge “of the Will of God” by “doing it”—by translating it into veritable history, and that history his own. Thus his study will become a holy of holies, and every attainment a consecrated offering. He will be a ruler among men—will hold

the place and exert the influence of a guide and protector : and this, whatever attitude in their relations to him they may assume. They may regard him with complacency or suspicion, with confidence or distrust, with reverence or aversion. They may accept or reject the benefits he offers. They may place him on a throne or in a dungeon. This is their affair, and cannot materially affect the power he wields or the influence he exerts. As he is himself whatever they may be, so he will exert himself whatever they may do. As he is in harmony with the principles and designs and forces of the Eternal Throne, so, whether his fellows extol or decry him, aid or resist him, he will be a clear and certain medium through which sovereign and controlling influences will reach and pervade the sphere of his activity. No matter what may be the badges of his office—the symbols of his authority. The seat he occupies will be a throne—the implement he works with, a sceptre. Whether he grope in a dungeon or delve in a ditch or shine in a palace, he is equally himself—a ruler among men. He is “a king unto God and reigns upon the earth.”

Thus “the Lord gives ;” in the powers he imparts ; in the relations he establishes ; in the opportunities he affords ; in the arrangements he maintains ; in the encouragements he offers ; in the tendencies he upholds ; in the results he provides. We put ourselves into attitude as his beneficiaries in the exertions we may make in any sphere of legitimate activity. He honors his position as our Benefactor in making our efforts effective. The significance and worth of the benefits we may receive are greatly enhanced by the influence which any such acquisition of them exerts. We be-

come more and more healthful, vigorous and attractive the more we thus appropriate the fruits of the divine beneficence. We become more and more maturely and beautifully *ourselves*, the more freely we drink at the fountain of his goodness. Thus recognized and maintained, our dependence upon him, instead of rendering us idle, weak and self-indulgent, will open the way for the exercise and development of our powers—for high aims, lofty aspirations and heroic achievements. “The Lord gives;” gives on conditions and by methods, which make his gifts worthy of his great heart—worthy of himself as our all-provident, all-gracious, all-faithful Father.

The divine beneficence is to be measured, not so much by the gifts from on high, which mankind appropriate, multiplied, various and rich as they are, as by the benefits from that exhaustless source, which are placed within their reach and urged on their acceptance. Thus estimated, the Creator’s liberality is magnificent, immeasurable. He has provided for our welfare on the grandest scale—with a sublime munificence. His arrangements he has most wisely and generously adapted to the comprehensive, complicated, far-reaching nature, by which we are distinguished. He offers, most significantly and inspiringly, to train us up, each in his own field of exertion, to be heroes—to be every way wise, strong, magnanimous, blessed. The earth he manifestly designed for a paradise—a garden of blessings—a blessed garden. So it appears, clearly and fully, when surveyed in the light of the tendencies by which it is pervaded. These comprehend and reveal the designs of the Creator. With these tendencies, and as himself adapted to them, man was intrusted with

the planet on which his residence was fixed. Had he but been true to his responsibilities! Had he but been upright, loyal, faithful! Had he but responded, filially and gratefully, to the heavenly Voice, which every where addressed him! Had he but yielded to the natural claims of truth, justice, honor, in wielding his powers and laying out his resources! Had he, amidst all his relations and in all his endeavors, revered the prerogatives of God and respected the rights of his fellows! What would not his home have become—so safe, so commodious, so beautiful! What would not he have become, individually and socially—in solitude or among his brothers! He would have become every way in form, feature and bearing a MAN—with a MAN's prerogatives and privileges and enjoyments! Reflecting the image of God, the cherished child of God—quickened, cheered, enriched with tokens of his presence and pledges of his love! The heavens and the earth would have been to each other as the Voice and its Echo; and the glories of the one would have been reflected in the beauties of the other! "The Lord hath given" in whatever he hath provided and offered. Who, then, can fitly estimate or fully describe the extent of his beneficence?

But the "Lord taketh away also." And this, without the slightest change of character, principle, method or manifestation. He evermore and always reveals himself as the soul and substance, the source and support of all truth and wisdom—of all justice and beauty—of all benignity and love. Amidst the loyal and disloyal—among those who adore and those who execrate, He presents the strongest claims to veneration and confidence—to high homage and hearty obedience.

And while he remains as forever he will remain *Himself*, these claims will address themselves with undiminished force to the very heart of our humanity. Their bearing on the throne of God and the welfare of man is equally direct and full—equally powerful and benign. To resist them must be to fall foul of ourselves—to trample under foot every thing hallowed in our nature, attractive in our condition, bright in our prospects. It must be to set at naught the essential elements of our existence. It must be suicidally to set upon all that is human within us—to stab at the heart of our personality. We cannot thus violate the laws of our existence without forfeiting whatever good our birthright may involve—without spurning conditions on which we may become and exert and enjoy ourselves. To renounce our allegiance to the Eternal Throne is to rush upon all the embarrassments and exposures and horrors of outlawry; is to become “fugitives and vagabonds” amidst the scenes of our native country—upon our own natural inheritance. We cannot reject the counsels of wisdom without becoming foolish; the protection of power without sinking into impotence; the yearnings of love without finding ourselves desolate and heart-broken. All things within us will conspire with all things around us to thrust us into the depths of degradation and despair.

Those who violate the laws by which their being is pervaded, and which pervade all the objects and relations around them, assail at the same time the Creator and the creature; and they must abide the consequences. As these laws spring from the Soul of Unity, they must be in full harmony among themselves—must mutually imply and involve each other. Diso-

bedience at one point must open the way for guilt and embarrassment at all points. The precepts which the disloyal seem to heed, they heed as a gambler shuffles his cards. They snatch at the sceptre of God as a *tool* to procure what may promote their interests and gratify their passions. Thus do all who take advantage of the Divine arrangements to carry forward designs which are in conflict with the Divine requisitions. Thus do selfish men universally ; the slaves of avarice, sensuality and ambition. And they are sure to reap just such a harvest as the seed they sow naturally produces. He who sows the wind must reap the whirlwind. They forfeit health, strength and self-possession. They poison the very fountains of their existence. Their habits are at war with the principles on which their nature was fashioned. They encourage their appetites and passions to domineer over reason and conscience. They plunge into excess. They indulge in whatever may pamper and glut the animal they idolize. For this they lay themselves out—bringing “arm and soul” here into requisition. For this they plot and plan—wrestle and fight ; rushing down the dark, slippery declivity with increasing eagerness and rapidity. Of course health fails and strength declines. Disorder within opens the way for outward disorders—for disease in this form or that—in one degree or another. We cannot rise to self-possession while we treat our very selfhood—the soul and substance of our personality—with neglect or contempt or violence. How can we recognize our relations and honor our responsibilities and promote our welfare, while we decry and resist the principles on which all things are founded and to which all things are adjusted ! We necessarily be-

come blind and impotent—borne along, we know not why or whither, by impulses which we do not try to understand and do not care to resist. At variance in our aims and exertions with our natural relations, we can hardly avoid falling into conflict with each other—undermining and over-reaching—worrying and devouring each other. Thus, we shall pervert what was designed for our benefit into embarrassments and annoyances and nuisances—into gins and traps and halters.

Thus “the Lord taketh away.” The wise and healthful arrangements, to which, as a high privilege, he requires us to adjust ourselves, we, by ignoring or rejecting, make an occasion of contracting guilt, and incurring misery. Thus we assail ourselves suicidally. The food that should nourish we transmute into deadly poison—we lay hands on our own personality—trample on our best interests—rush on our own undoing—we throw away what might enlighten and strengthen and enrich us. Thus and so it is, and only thus and so, “the Lord taketh away.”

But it is time, high time, that this discussion were illustrated and enlivened and confirmed by a reference to *the facts of human history*. These demand and will repay whatever attention and study we may lay out upon them in the two classes in which they are arranged and presented. The first class comprises facts, derived from the history of true, wise and strong men—of loyal spirits. At the head of these stands JESUS of NAZARETH, as their most significant, cherished, venerated name—their royal representative. He was intensely, grandly, beautifully human—every inch a man, in whom our nature shone forth in full symmetry—genuine, strong, ripe. Human relations bound him,

fitly and fully, to all the various objects which lie within the compass of our being. The obligations, necessities, opportunities, encouragements, exposures and prospects, which belong to our race universally, it was his to recognize in thought, word and deed—in all that at any time, and in any way might reach and affect him. And his character under the principles of the Divine Government was powerfully positive—was emphatically affirmative. From the commencement to the conclusion of his earthly career, his heart beat in full harmony with the Divine requisitions—responded promptly and vigorously to every demand of high Heaven. His allegiance to the Eternal Throne he maintained as the all-engrossing object of thought, affection, endeavor, enjoyment. *Obedience to God* comprehends and describes every page and paragraph of his most wonderful history. And to him, therefore, as the soul and representative of the class which, amidst human relations, assert and honor the divine authority, we may refer as confirming on the side of loyalty the conclusions which this discourse commends. His claims on the complacency and confidence of mankind, all modest and unambitious as he was, he clearly understood and fairly estimated. He was well aware that he was regarded by the majority with such suspicion and aversion as only keen spite or deadly malignity could generate. To them, his loyalty was a reproof, an indictment, a sentence of damnation. His presence, however silent and unobtrusive, chilled their blood, embarrassed their movements, darkened their prospects. It excited their ill nature and sharpened their bad temper. They were hotly eager to find some defect in his conduct—some blot on his history. For

this purpose they armed their optics with the most powerful magnifying glasses, which they applied on all occasions. Could they but once "entangle him in his talk"—"catch something" awry on his lips—surprise him in an uncouth attitude—convict him, under no matter what construction, of at least some trifling folly, some small deviation from the path of rectitude! Thus affected, it was that their ears were pierced by his pointed demand: "Which of you convinceth me of sin?" You have pursued me, "laid in wait for me," availed yourselves of the arts and intrigues of busy spies and impudent eaves-droppers. You have gone through thick and thin without scruple or weariness; intent at whatever hazard or expense on seizing on your prey. Now, I may well defy you with the demand, what have you accomplished? On what occasion, and in what respect, have I neglected duty or violated obligation? "Which of you convinceth me of sin?"

The Man of Nazareth was deeply conscious of regarding the laws of Heaven with the deepest veneration and the most intense delight. They were to him all-significant and all-beautiful. He derived from them the nourishment by which he was sustained and quickened. He assured his friends who had exerted themselves to provide for his necessities, and who affectionately urged him to partake of the supplies they placed within his reach, that it was "his meat to do the will of him who sent him," and accomplish the work his wisdom had assigned him. Arm and soul he devoted—resolutely, wisely, gratefully devoted to the service of high Heaven. While occupied with this, he found himself encouraged, quickened, refreshed—every way

blessed. The ground he thus cultivated was as lofty and fertile and sightly as the Universe could afford. The Heaven of Heavens knows nothing better than the service of God. It is an exhaustless, overflowing fountain of the purest, richest joy. It is the condition of eternal life. It is the very heart of blessedness. "There," exclaimed the great Apostle, with his eye open on the presence and condition of pure, brave, earnest souls in the higher and the highest sphere, "There his servants serve him." In these few, simple words, he described the essential elements of the highest bliss, as natural and exquisite as it was deep and enduring. In accordance with these views, the great Nazarene described his own condition during his terrestrial career. As he was loyal amidst rebels, so was he blessed in the midst of wretches. They could as little prevent his enjoying the divine perfections as they could prevent his obeying the divine commands. In despite of any artifice they might employ—any violence they might inflict, all that was essential in Heaven reached his inmost consciousness, and diffused itself throughout his whole existence. His enjoyments corresponded with his aspirations and exertions and achievements. So he deliberately and plainly affirmed. As the "Son of Man," our Head, Model and Treasure, he declared himself "in heaven." Where else could he be? Heaven lived in his life—was vitally present in every element and attribute of his great personality and sublime history.

In this, as in all other things, we may regard the man of Nazareth as the representative of all true men—all loyal souls. John and Paul held his aims, breathed his spirit and subserved his designs. They

identified themselves with him in the enterprise in which he laid out his strength and expended his resources. They did so, earnestly, wisely and effectively. The establishment of the kingdom of heaven in the midst of the human family engrossed their thoughts, affections and active powers. And they were raised to a participation in the prerogatives, privileges and prospects, in which he exulted. The language they employed on this subject is sinewy, emphatic, impressive. The strongest words and the boldest figures are all too weak, adequately to describe the condition to which they were raised and the prospects which were opening before them. Sometimes they triumphantly compared what they had relinquished in renouncing mere "appearances" with what they had acquired in seizing on the substantial and the permanent; in giving up idolatry with its pretensions and its pageants for the worship of the one all-true and all-powerful Spirit; in preferring the presence and the smiles of the Infinite Wisdom to the countenance and patronage of the giddy, heartless, headlong multitude. They exult in the embarrassments and sufferings in which they were thus involved. The one, under its best aspects and highest bearings, they count no better than "loss"—mere "dung;" the other, a "far more exceeding and eternal weight of glory."

Thus it has always been, thus it is now with all who occupy the same ground and pursue the same objects. Blessed evermore are loyal souls! I have studied, long and well, whatever was essential and characteristic in the conditions in which I have found them placed. I have marked with open, earnest eye the ways in which they manifested themselves. I have

seen them in deep obscurity—their claims on the confidence and respect of their fellows ignored or resisted. I have seen them exposed to suspicion, ridicule and misrepresentation; their friends “few and far between,” their apparent resources scanty, their fields of activity seemingly narrow, rugged and unproductive. I have heard them described as having lost their influence—as having forfeited the sympathy and the coöperation of the wise and the useful. But I have never seen them out of heart, dejected, forlorn. They appear to me self-possessed, strong—full of hope and courage. They evidently find society in solitude. They seem to listen, delighted, to the music of their own thoughts. They *can afford* to be overlooked, neglected, maligned. It is clear and certain, they have resources, abundant and unfailing. Blessed evermore are loyal souls!

From the history of loyalty let us now turn to the *annals of Rebellion*. Here multiplied facts obtrude themselves upon us, to confirm and commend the broad conclusion with which we are occupied. The effect of trampling on the ordinances of heaven—the veritable laws of their own existence—is manifest enough from the condition to which the reckless, headlong multitude are reduced. What do they not forfeit *individually*? *Self-possession*, the full control and natural use of their own powers and resources, they never acquired. They heedlessly or stubbornly refused to comply with the requisite conditions. They will not study and obey the principles on which their nature was constructed. They yield to the demands of appetite and the impulse of passion. They put their necks under the yoke of the animal of their existence. They thus fail to become in any proper sense *themselves*

—fall short of self-possession through a reasonable activity—the only way in which it is possible. They thus sink to the degradation and wretchedness of voluntary slaves—the most abject and hopeless servitude to which they could be reduced. Their thoughts and their exertions they confine to the sphere of the senses. Lift up your eyes and mark their objects, plans and pursuits. Avarice, ambition, sensuality—these are the gods they blindly, eagerly, desperately worship. To these, without hesitation or scruple, they sacrifice all that is ethereal in their nature, and substantial in their birthright. They thus reduce themselves to crushing poverty and heart-wasting wretchedness. They often speak of life as a failure, of their tasks as a drudgery, of their prospects as uncertain or repulsive. The devotees of avarice abound on every side. Wherever we may go, they are sure to throng us. *And they are evidently victims.* They are manifestly far enough from satisfied with the results, whatever they may be, of their exertions. With undisputed titles, they fail to get possession of their seeming acquisitions. The lean hand of poverty reaches them in the midst of their hoards. They are often tortured with anxiety—haunted by artificial, unreal necessities. Their gold and silver turn to dust and ashes in their hands. Sensuality betrays itself as a very slough of embarrassment, imbecility and disease. Short-lived, feverish pleasures produce agonizing and protracted pains. The drunkard sacrifices health, reputation; his bread, his friends, his family to the bottle; and then lies down amidst snakes and fiends to die. The debauchee suffers a thousand deaths before he reaches his dishonored grave. The thunderbolts which the slave of ambition hurls at

others, unerringly return with deadly effect upon himself. The Alexanders, the Cæsars, the Napoleons of the earth; what were they—what are they but striking instances of helpless, hopeless wretchedness? Who, that is familiar with the close of their career, can envy them the prizes they won—the titles they bore?

The diseases, which so widely and frightfully prevail, originate in the violation of the laws of our existence. In multiplied instances this is clear and certain. We are able to see the cause in the effect. Such places of residence are selected—such modes of living are chosen—such indulgencies are ventured on as are in harsh conflict with the principles on which our nature was constructed. We see this constantly whatever field of observation we may occupy. Crime, under almost any form, is at deadly strife with health. The influence of error, folly, iniquity often travels down from one generation to another, poisoning the blood of the children of transgressors. Many a godless parent, while busy with his forbidden pleasures has been equally busy at the same time in digging the graves of his infected offspring. And then the terrors of death are the terrors of violated law. “The sting of death is sin”—as a careful observation of tear-drenched facts fully evinces. Bad men as such die in embarrassment—generally in deep darkness—sometimes in agony.

And the perplexity and imbecility of transgressors in attempting to defend or justify themselves, is truly pitiable. They cannot pretend to deny that they are amenable at the bar of reason. They answer to the summons which calls them there, though with marked reluctance. They are consciously occupied with a hopeless cause and proceed accordingly. They are

driven to rely on such shifts and artifices and expedients, as cunning may suggest. They rush headlong into misrepresentations, confusion and hollow argumentation. They try to force inferences and premises into fellowship with each other, which stand over against each other in irreconcilable contradiction. They affect to commend to the confidence of others conclusions which they themselves reject with disgust and abhorrence. And they cannot but regard themselves with deep dissatisfaction. Self-respect vanishes. A sense of weakness pervades them. They are as restless as they are inconsistent. They shrink from themselves as defiled, degraded and disgraced by their own stupidity or perverseness. They are angry with themselves for being and for doing what they cannot persuade themselves to cease to be and to forbear to do. Thus, they are in conflict with themselves, presenting a spectacle well adapted to awaken indignation, qualified by compassion. Thus affected, it is no wonder that they contradict and reproach and assail those whose premises they cannot gainsay, whose arguments they cannot resist, whose conclusions they cannot reject. At strife with whatever is human and healthful in their own nature, they of course wage war with every thing true and good within their reach. The wisdom and strength of their opponents irritate them. Instead of urging strong arguments, which they cannot do, they call hard names, which they can do. Instead of relying on moral suasion, which they are unable to employ, they betake themselves to what they find accessible, brute-force. They may be poor in facts, reasons and appeals; they are rich in the supplies which the magazines of lawless mobs contain—oaths and

stones and daggers. If Jesus of Nazareth reduces them to silence by weighty words, they can reduce him to silence by the deadly cross !

In this country, a system of wrong and outrage widely prevails. Its bearings are every way harsh and hurtful in the highest degree. It is the fruit of absurdity and iniquity—charged with the deadliest tendencies—opening the way for the most frightful results. No sincere and intelligible word can be uttered in its defence. Of this, those who give it their countenance and support are well aware. They know that it is condemned by the voice of nature and the authority of reason ; that it is in conflict with every thing true, human and generous. Yet it ministers in various ways to the gratification of their passions. It furnishes food for their animal appetites. It nourishes their self-indulgence, their pride, their arrogance. It encourages them to assume superiority over their fellows without exacting at their hands the thought and the toil which are requisite to superiority. They cannot, therefore, persuade themselves to renounce and abandon what they can by no means approve and justify. They are bent on persistence in folly and iniquity at whatever expense or hazard. And they will not listen to a word which may be uttered to expose and reclaim them. They enjoin silence on all who cannot open their lips to excuse or justify the absurdities and outrages which themselves commit. He who persists in his efforts to conduct them to sound and fertile ground, they abuse and vilify and execrate and threaten. The fist and boot—the bowie-knife and halter—these are the arguments on which they depend. As if the blood of their murdered reprovers could wash away the stains which

defile their own hearts and their own history ! As if closing their ears to the voice of justice would shield them from its avenging sword !

If men could, when assailed, defend themselves with the arguments which reason commends, they never would betake themselves to the murderous strife—to the field of battle. Brute force can be welcomed only in the sphere where brutes are at home. “Wars and fightings” always “come from the lusts,” which riot and revel in carnal propensities and beastly indulgencies. Men never wield tusks and claws till they have renounced the authority of reason—till they have unmanned and imbruted themselves. And the guilt, embarrassment and degradation to which they are thus reduced, they inflict upon themselves in violating the laws of the Infinite Wisdom. Thus they forfeit and lose the choicest blessings.

If in occupying the same throne—manifesting the same character—exerting the same influence, God bestows and withholds, “gives and takes away,” surely in the one case as in the other we may with equal confidence and emphasis exclaim, Let his name be repeated with the liveliest complacency and the deepest veneration. “Blessed be his name.”

An attractive and inspiring light this subject sheds upon our condition and prospects. We live in the midst of gifts conferred and gifts withdrawn. Whatever may be our field of observation, we see one enriched with the choicest benefits, and another reduced to abject poverty. This man exults in the prerogatives and privileges which his birthright involves, and that “curses the day in which he was born.” The life of one is rich, free and beautiful ; of another lean, servile

and repulsive. To the thoughtless and superficial, the allotments of the children of Adam seem to be unequal and inexplicable. Some seem to be favorites of the Supreme Power; others, objects of disgust and aversion. The arbitrary and the capricious seem widely to prevail.

But careful observation, earnest inquiry, and deep reflection present the subject in a light quite satisfactory and inspiring. We perceive at once that wisdom, equity and benignity preside over all natural arrangements and events. The sovereign Lord evermore manifests himself as "our Father." The principles under whose control we are placed, are at the same time worthy of his majesty and promotive of our welfare. Their sway is as healthful as it is decisive. Their tendencies and bearings and results demand the liveliest complacency and the warmest gratitude. In bowing to their authority and availing ourselves of their influence, we find ourselves strong, rich, blessed. If we throw ourselves into conflict with their demands, guilt, embarrassment, wretchedness are the inevitable results. In the one case as in the other, the Most High reveals himself to every open eye—to every generous heart as most worthy of our love and confidence and homage. This is the condition to which every man, as a man, is elevated. Could any ground more lofty, more fertile, more beautiful, be demanded—be *described*? And our prospects correspond with our condition. He, in whom we live, on whom we are dependent, is the same, immutably and everlastingly. The principles, whose sway we now recognize, will assert their authority for evermore. And the influences they exert to-day, they will exert to-morrow.

We may well be grateful and encouraged. We are in the presence of Legislative Wisdom and Sovereign Love. Provision, the most ample and appropriate, is made for our welfare. Not a single want has been neglected. The higher our aims, aspirations and endeavors, the more emphatic is the assurance which heaven offers, of sympathy and coöperation. What more can we ask than is already afforded?

Let us, then, respond promptly, profoundly and fully to the claims of High Heaven upon us! These claims, it is the object of this discourse to illustrate and commend. Shall we not welcome them to our thoughts and active energies? Shall we not yield to their healthful influence? Why should we not respond to them, distinctly and gratefully, in whatever we may attempt, in whatever we may enjoy, in whatever we may endure? The smiles which may brighten our countenances, and the hot tears which may scald our cheeks are alike related to the divine perfections. The difference between the one and the other, we ourselves have made—it is our own affair. The wisdom, benignity and faithfulness of God appear alike in the sunshine which falls along our pathway, and the tempest which lies so heavily upon us. Ecstasy and anguish alike speak his praise—proclaim him worthy of universal veneration and unlimited confidence. To this great conclusion let us give heart and tongue! Let the occasion, on which we are now assembled, impress it deeply and tenderly upon us!

Henry D. Ward, whose remains we have just been committing to the grave, was dear to many a heart. I have seldom seen more touching indications of genuine mourning than among those who have taken part in

these funeral-services. And though I was gratified, I was not surprised. The modest worth of our young brother had silently yet effectually insinuated itself into the affections of his acquaintance. He was seldom abroad. He did not obtrude himself upon the attention of his fellows. He was quiet, retiring, unambitious. He was as cheerful and generous, as he was shrewd and witty. He was, I think, ingenuous and sincere—holding empty shows and hollow professions in abhorrence. His tendencies were broadly humane. He was, I think, rapidly ripening into a strong, wise and beautiful manhood. Dear hopes and bright promises were clustering around him. His presence in the family circle to which he belonged, was a light and a joy. He had fastened himself strongly to the hearts of those to whom in domestic life he was united. And while those hearts bleed to-day at his early departure, may they be open to the rich consolation which is now offered. To the claims of their wise, loving, faithful Father may they cordially respond. May they find in their experience what the Patriarch discovered in his, that the providence of God is a storehouse of blessings. With him may they join in the triumphant exclamation : “The Lord gave and the Lord hath taken away ; blessed be the name of the Lord !”

SLAVERY.

SLAVERY is a subject which some may think too trite and hackneyed to awaken interest or repay attention. It certainly has been introduced, insisted on, discussed often; and on various occasions and for various purposes: not always in a way, however, best adapted to make a just and deep impression of its nature, bearings and results. And though Slavery may be a trite affair in our thoughts, it takes fast hold of every thing vital in its victims. It is fresh with the warm blood which it every day sheds; every day it extends its encroachments and multiplies its enormities; every day urges its appeals more and more directly and powerfully upon every thing human in the sphere of its influence. On such a subject, I hope that I may be heard with indulgence and candor, if I venture to offer a few suggestions.

It is a natural inquiry, demanding prompt attention, In what may Slavery characteristically consist? By what features is it distinctively marked? Vague, uncertain views here will involve us in confusion and embarrassment in any attempts we may make to reach sound and healthful conclusions any where and about any point in the whole range of the discussion now before us. Human nature is characterized by certain elements which distinguish it from any other nature within the compass of our knowledge. It is armed with certain organic powers which are peculiar to it among the creatures we are surrounded with. The Ideas, the Principles, the Laws of the Reason—the types

and aspects under which the Reason authoritatively announces itself—we, as human, are able to apprehend. We can bring them home to “our business and bosoms”—to our inmost consciousness. We can reach distinct apprehensions of them under their own proper character and bearings—their bearings and character as ideas, principles and laws. We cannot thus but clearly perceive and deeply feel that they are altogether *authoritative* in their demands—that they naturally assume a control altogether *sovereign* over every thing human. No sooner do they reach our consciousness than they awaken there *a sense of obligation*. We can by no means deny that we *ought* to adjust ourselves to their demands. And this achievement we cannot but regard as within the limits of the powers with which our nature is endowed. The ability to embody the ideas, principles, laws of reason in substantial deeds, fitly wrought, is another distinctive element and feature of our humanity. The human within us—our proper personality is here to be recognized and welcomed ; *it consists comprehensively and exclusively in this ; the being able to perceive, speculatively, what Reason demands of us, and the being able, practically, to honor these demands—to respond, deed-wise, to any such claims*. Hence we are distinctively and characteristically to be described as *reasonable creatures*.

Now *Freedom*, as a capacity, a possibility, a practicable achievement, lies in the ability to adjust ourselves to the principles on which our nature was constructed—to yield obedience to the laws of our existence. And this ability characterizes our humanity. It is involved in its distinctive elements. It is the foundation of the *right to freedom* which all men may properly assert. On

this ground, the Bill of Rights, which our countrymen so often and so boastfully repeat—the Declaration of Independence—reposes. As all men have a capacity for freedom, so all men, through this capacity, have a just claim to freedom. This right grows out of their constitutional powers. It is the endowment of their Creator—the gift of God. It is involved in the creative act which gave them existence. It is mingled with their life-blood. It is wrought into their heartstrings. It penetrates and pervades the nature they have inherited. What the Declaration asserts is confirmed by metaphysical necessities.

The right thus adverted to—the right to freedom—inheres in the characteristically Human of our existence—in the proper elements of our Humanity—by virtue of which we are capable of manliness. It is a constitutional affair, wrought into, and wrapped up in, the depths of our being. It is a capacity—a power. We get possession of it in getting possession of *ourselves*. When our Humanity is brought into natural exercise, and thus into fit development, we become Human historically—fact-wise, as by birth, we are Human constitutionally—structure-wise. *We cannot otherwise get possession of any of the rights belonging to the nature which we have inherited.* It is only by becoming manly in our aims, methods and exertions, that we can lay hold of the prerogatives and privileges which inhere in manliness. These lie within our reach, and may be attained just as the art of reading or of painting—just as any of the arts lie within our reach, and may be attained. To refuse to bring the powers appropriate to freedom into requisition, is to renounce Freedom—to trample on this birthright. It may still belong to us

as a possibility—as an inheritance ; but by no means as an actual possession and enjoyment. This distinction, founded in propriety and confirmed by history, is full of practical significance—has bearings in one direction and another of the highest moment.

Whenever we become fact-wise as we are birth-wise *reasonable creatures*—whenever we obey the laws upon which our nature was constructed—whenever we become actually Human, then our right to Freedom takes its place among the established facts of history. Adjusting ourselves to the principles of our existence, we get possession of whatever these principles involve. We become free, inherently ; and by necessities as imperious and healthful as the laws by which we are organized and animated. All the elements of our existence are each in its proper place—in full harmony with each other—occupied each with its appropriate function. We are fitted for—shall pursue, a course of activity altogether human. We shall exert ourselves alike gracefully and effectively—in full freedom.—For this, we are furnished, constitutionally, with various physical instruments and agencies, adapted to our present mode of existence. These are the constituent parts of our bodily structure—the house in which we live—the temple in which we worship. They adapt us to—they connect us with—the *terrestrial* scenes, in which we act our parts and manifest our character. They inhere in our personality—to our *personality they belong*, as the instruments through which it here exerts its energies and accomplishes its designs—through which it here honors its responsibilities and develops its powers. Here are found the senses and the passions—whatever enters into the animal of our structure. All

these belong, and are naturally fully subservient to the *I myself* of every child of Adam.

From the beautiful and inspiring affirmative thus presented, we must now turn, as the occasion demands, to the chilling and repulsive negative. It is a fact, tear-drenched and blood-stained, that in multiplied instances—too many to admit of enumeration—the Human in mankind, in which our personality consists, is subjected to the Animal. How *the Man* within us is dethroned—how the animal gets hold of the sceptre, is a question which I need not here discuss. However this problem may be disposed of—whatever theories may be started and defended, the fact can by no means be denied. Every where and every when it stares us obtrusively and malignantly in the face—wringing tears from the eyes and blood from the hearts of the true and loyal. Every where we see Reason, naturally in harmony with the Will—we see the Will, naturally responsive to Reason, bereft of their proper sovereignty, and by a strange contradiction brought into subserviency to the Passions. Reason is no longer reason as a controlling authority—will is no longer will as an expression and utterance of the laws of our Humanity ; the one and the other sink down to a level with MERE INSTRUMENTS AND TOOLS. As such they are regarded and disposed of. They are brought into reluctant requisition to the designs and endeavors with which the passions and appetites are engrossed. Reason is not reverently looked up to as Reason—as God's presence in the Soul ; the Will is not honored as the source of high aspirations, lofty endeavors, free activity : the energies of the will and the light of reason are prostituted to the animal. Now tools, universally, are to be

regarded and estimated as property, merchandise. *They are to be classified with chattels.* Slavery consists in the reduction of personality to the condition of a chattel. *That is it*, universally and exclusively. Where that is, slavery is; and where slavery is, there *Man*—that in which humanity consists—the human within us, is reduced to the condition of property. This reduction may be effected by this or by that agency—may be attended by these or by those circumstances—may assume one or another appearance. In one case, it may be marked by incidents quite different from those which distinguish another. Here a foreign force may be applied, and there, withheld. But nothing of this sort touches the vitals of the business. Wherever the will and reason are brought into subserviency to the passions—no matter how—no matter under what appearances, *there, EXACTLY THERE*, is slavery. It is there, not as an incident—not as a circumstance—but as the pith and essence of the enormity. *This, and only this, and this evermore, is slavery.*

Giving himself up to the dominance of passion, James becomes an inebriate. Of the intoxicating draught he partakes cagerly and freely. He plunges headlong into his chosen indulgence. It gets full possession of him. Wherever he goes, and whatever he attempts, it is present to his thoughts—it engrosses every thing which he might naturally claim as his own. In the light of reason, he stands self-condemned. He cannot help loathing himself. The habits he has formed—the indulgences in which he revels, he regards as degrading and ruinous. In acquiring the means of gratifying his appetites, he exerts himself with a crippling reluctance. The man within him

struggles, revolts and shudders, as he finds himself sinking into the depths of degradation. But he submits—with many a disclaimer, remonstrance, protest to be sure, he submits. He surrenders himself to the force which assails him—at the sacrifice of obligation, honor, happiness, and with arms in his hands, he surrenders himself to the “mercies of the cruel.” He consents, all reluctantly and loathingly, while fetters are riveted upon his limbs—while he is led to the auction-block to be sold to the highest bidder. Poor James! “Sold and gone to the rice-swamps, dank and lone!” Who expects at his hands any expression of true manliness? Who trusts in his promises or relies on his engagements? No one expects that any appeal to his honor—to his sympathies—to his interests, will be of the least avail. He has lost self-possession. He has sunk down to all that is absurd, contradictory, helpless, degrading and revolting in slavery. Every fact in his history goes to confirm the conclusion, *that he is a slave.*

The lust of lucre gets possession of Thomas. He is intent on accumulation. Wealth engrosses his thoughts and affections: he pants for it, plots for it, toils for it. Time and strength he devotes to its acquisition. Whatever may be inconsistent with this, however significant and sacred, and whatever may be its bearing on his improvement and welfare, he is ready to sacrifice. He lays his humanity on the altar of Mammon. Yet not without many misgivings and apprehensions. The object on which he is thus intent—which he thus pursues, he cannot, in his sober moments, regard as worthy of the aspirations and endeavors which he lays out upon it. As enlightened by Reason—as armed with

the Active Faculty, he feels embarrassed and degraded. He struggles against the passion which is planting its heel upon his neck : again and again he struggles. He shrinks from the chain which is crippling his powers—crushing his energies. *Yet he submits.* In despite of reason—in opposition to every thing human within and around him, *he submits.* His manliness is stifled. You regard him as lost—beyond the reach of argument, remonstrance, appeal—the *slave of the passion* by which he is swayed.

Richard gives himself up to the dominance of *Ambition*. Place, office, titles—these are the idols which hold him in subjection. He must distinguish himself—must win for himself a name—must be a prominent figure among his fellows. To gain such an eminence, he strains every nerve. No labor is too exhausting to be performed—no sacrifice too costly to be made. Conscience, heart, every kindly affection, every manly endeavor—all these he lays upon the altar of Ambition. Why attempt to convince him of his folly and guilt ? He is convinced in the light which reason sheds upon his consciousness. He is self-condemned. But who shall reclaim him ? He is not his own man. He is a slave.

Wherever and however men submit to the dominance of passion, they become—in *so doing*, they become enslaved. They take the yoke of chattelship upon their necks. They lose self-possession. They are not their own. They are at the mercy of the blind power, to whose usurped sceptre they have bowed. The degradation, the guilt, the wretchedness of slavery is all their own. To subjugate ourselves to

appetite and passion is to put our necks under the yoke—our feet into the fetters of voluntary servitude.

The influence which any man exerts upon his fellows must correspond with the character by which he is distinguished. It is *himself*—his proper self, which he impresses on those with whom he has to do—to whom he has access. His own “image and superscription,” and nothing else, is the result of his social intercourse. This general conclusion may be applied in full force to the subject with which we are now occupied. Every man who has risen to freedom exerts the influence of a freeman upon his fellows. In his intercourse with them—in his bearing upon them—in the whole scope of his activity, he will be exerting himself continually to elevate them to the position which he himself occupies. But whoever has submitted to the dominance of passion, will endeavor to reduce others to slavery. He cannot but *be himself* in the social intercourse which brings him into their presence. The “image and superscription” of a slave he will, as far as able, impress upon them. He cannot do otherwise while he himself remains in thralldom: and this, in every sphere of activity. Such is the origin and comprehensive history of slavery under every type and modification. The drunkard always tries to extend the dominion of the bottle. He solicits, entices, tempts those to whom he may have access. He puts the intoxicating glass to their lips. He breathes a deadly infection into the surrounding atmosphere. It is dangerous to come into his presence. You fear to have your cherished son touch “the hem of his garment.” You dread the plague which he spreads all around. His whole influence goes to reduce others to

the slavery beneath which he himself writhes and staggers.

Avarice reduces every thing human in its victim to subjection to its demands. His personality he submits to the tyranny of passion. The degradation into which he sinks, moreover, he is sure to extend, if he can, to his fellows. He labors to impress himself in a controlling way upon them; to reduce them to his own condition. He tries to wield them as tools to subserve his designs. He has as little respect for their personality as for his own. He estimates them merely as instruments. As such he disposes of them so far as they are within his reach and beneath his power. He is ready to sell his part and portion in them, whoever they may be, for gold. If able, he does so directly and openly; if not, indirectly and covertly.

The votary of ambition exerts essentially the same influence on his fellows. He tries to extend the dominion of the passion by which he himself is enslaved. He labors to bring them into coöperation or subserviency to his designs. If in so doing he cannot wield them as instruments—use them as tools, he turns away from them as nothing-worth. If he can, he disposes of them as shrewdly and effectively as possible—without the slightest regard for their personality. They may think for him, toil for him, bleed for him—may expose body and soul to corruption and ruin in his service; what cares he? What better can tools expect in the hands of tools?

Such general conclusions are fully confirmed by the eye of observation and the page of history. How, generally, are those who have usurped the place and the prerogatives of rulers occupied? In *impressing*

themselves upon every thing—every object and relation—in the sphere of their jurisdiction. They are the slaves of their own passions. They do not even aim at any thing manly. They do not care to be human. Truth, order, justice—magnanimity, wisdom, philanthropy—such acquisitions lie far beyond the scope of their thoughts and exertions. They know no higher heaven than the top of the pole which, monkey-like, they are busy a-climbing. And to reach this consummation, they think it an easy condition to exact the sweat—extort the tears—spill the blood of myriads of their subject fellows ! The usurpers of the thrones of Europe are eagerly and stoutly intent on maintaining what they call the “balance of power.” What power may be—what may be essential to its existence and exercise—whether and how it may inhere in them—and for what ends it may naturally be wielded, are points to which they never advert. The meaning of the words which describe their official positions and relations, they can by no means be induced to study or enabled to comprehend. And yet, blind, rash, beastly as they are, they are on the alert to keep up the “balance of power” ! For this, they “let slip the dogs of war”—marring, wasting, destroying every thing bright, beautiful and sacred, on which they can lay their harpy hands. English, French, Russians, Turks, blind and besotted, one and all rush to the deadly conflict, they know not for what. They are disposed of as the tools of tyranny—as the slaves of the brute forces by which they are impelled. Every thing human perishes in the strife, and passion asserts its sway, unchecked and unquestioned.

Nor does this Republic essentially differ, in the mat-

ter under hand, from Turkey or Russia. Here as well as there, those who usurp the place of rulers are ambitious. In their relations to, and influence upon, mankind, they refuse to labor for the nourishment, development, maturity of our common humanity. All this they regard with ill-disguised contempt. All this they are ready, without scruple or remorse, to sacrifice on the altar of Ambition. As an illustration, take the war which they waged with Mexico. The most illustrious names—the most prominent figures in the sphere of politics declared openly and emphatically, that it was “not fit” to be proclaimed or carried on. It was as much a war with order, justice and decency as with Mexico. It was condemned by the everlasting proprieties—by the authority of Reason. Every blow inflicted left a wound on our common humanity. Of course, no freeman could, under any inducement—for any purpose—at any position, engage in such a strife. To do *that* would be to violate the laws of his own existence—to stab his own personality—to attempt suicide. And yet the war with Mexico was carried on with the consent and with the assistance of those who most promptly and pointedly condemned it! They were prominent and commanding figures in the scenes of which it was, absurdly and wickedly, the occasion. Their relations and positions, socially and politically, forced them, they alleged, to enter on a quarrel which, in their inmost souls, they abhorred. *They thus confessed themselves to be slaves.*

But no such confession could reduce their worth in the general estimation. Nay, they were regarded as having risen in dignity and strength, by thus falling foul of themselves! Their achievements in this un-

natural conflict were the theme of popular exultation ; and one of their number was raised by the general voice to the loftiest pinnacle of official honor and responsibility ! *Thus a slave was set by slaves to preside over slaves.*

In what is technically called slavery, the thing is openly, grossly, impudently carried to the lowest extreme. Without any disguise—without the least qualification, it exposes itself, all absurd and cruel, to general observation and study. Reason, under its most solemn and imposing type—*the type of Law*—is forced upon unnatural exertions to give it form, to provide for its defence—to render it permanent and universal. In the attempt, every way monstrous, to reduce personality to property, it proclaims itself successful. It seizes on human creatures, whose only offence is their helplessness and exposure, and, in the solemn language, and with the imposing forms of legislation, describes them as chattels. It proceeds to treat them accordingly. It drives them to the auction-stand, exposes them there to all the mortifying liabilities of the market, treats the most sacred relations, the most hallowed ties, with undisguised contempt—separating the wife from the husband—the child from the mother, and sells them to the highest bidders. If you follow one of these thrice unfortunate wretches to the sphere of unpaid drudgery, to which he is doomed, you will perceive—with disgust and horror you will perceive, that he is exposed, continually and every where, to any insult and injury which cunning can contrive, or malignity inflict ; and all this, without protection or redress ! No man, thus exposed, may defend his life, no woman her honor. Nothing whatever, in the whole compass of our na-

ture—in the entire sphere of our existence, is shielded from the rude hand of violence. Every thing manly in man, and every thing womanly in woman, is placed, according to what bears the name of law, at the disposal—is thrown upon the merey of the wantonly and remorselessly cruel. And all this to-day, to-morrow, and to the dying breath of all “who are concerned”!

And in this Republic, this is preëminently a national affair. That it is in origin, form and bearings. It is, more than any thing else, which belongs to our existence and history as a people, an American institution. It sprung from the depths of our national existence. Had not the people at large put themselves under the dominance of passion, they could never have thrust their poor, helpless, unoffending brother down to a degradation so fathomless. Had they themselves been free, they would emphatically and authoritatively have demanded freedom for him. Any resistance to this demand, they would not have endured from whatever quarter it might have proceeded, and by whatever pretexts it might have been justified. Slavery must, under any type and aspect, ever be the stern, unyielding abhorrence of freemen. It could never have found a home among us, could never have established itself here, if it had not here reached a soil prepared for its admission. Much less could it have become, as it has here ever been, a dandled, petted affair—a cherished “institution,” paramount in the general mind, in the national counsels—in the designs and enterprises with which the Republic is engrossed, to every thing else. Even in inveighing against it—and multitudes inveigh against it on what they reckon fit occasions—the majority imitates the example of the mother in the Pil-

grim's Progress, who, while she calls her child naughty slut and good-for-nothing, eagerly falls to hugging and kissing it! Accordingly, almost every name, which as a candidate for the highest office in the nation has commanded a majority of votes, has belonged to an actual slaveholder or a devotee of slavery. Such have been in almost every instance the Presidents of the Republic. None but a servile people—eminently and shamelessly servile—could so degrade itself. A servile—eminently and shamelessly servile people we are; hence slavery, under its most revolting type and odious description, gained a ready access to the very heart of the nation.

Among our ethical and theological philosophers, it seems to be an open question, Whether to reduce a human creature to slavery must be essentially absurd and wicked—a violation of the laws which are the basis of the eternal throne and of human personality? This, we are sometimes assured by prominent and imposing figures in the Church and in the State, is a most profound and difficult problem. To comprehend it fully and dispose of it fairly, subtle thought, wide observation, deep reflection and protracted study are indispensable; and all this in a measure which almost no one among us can be supposed to have attained. Statesman and philosopher, priest and prophet, after their highest efforts, stand here, confessedly embarrassed! They are shocked at the rash judgment of the bold, stout, frank reformer, who without the least hesitation or reserve, pronounces slavery a sin, equally flagrant and heinous; and as such demands its abolition, immediately and universally. It is, they affirm, an essential element of the body politic, and as such to be pro-

tected and cherished. It is embodied and defined in solemn statutes, and recognized and regulated in the Bible! But what is that which is thus dismissed as at worst of doubtful character? That which one cannot promptly and decisively pronounce absurd and wicked without exposing himself to the charge of rashness and ill-nature? It is the act, deliberate and open, and multiplied into confirmed habits, of reducing personality into property—of subjugating the human to the animal—of prostituting the reason and the active faculty to the dominance of the passions. It is the act of outraging truth, order, justice—of trampling upon them wantonly and rudely—of holding them up to contempt or abhorrence. It falls foul of every known principle of the divine government. The all-essential, far-reaching, comprehensive distinction between personality and property, it ignores or eschews. It pronounces a man a thing, and exalts a thing to a level with a man. The human soul, fashioned in the image of God, and redeemed by the blood of Christ, it disposes of as an article of merchandise—exposing it to sale among the most common rubbish ever offered in the market. All this, slavery perpetrates deliberately, avowedly, universally—under its proper character as slavery; according to every thing characteristic, by which it is distinguished. Its benumbing, crippling, degrading influence is no where more flagrantly and revoltingly manifested than in the reluctance or inability of philosophers and theologians to perceive and proclaim its inherent and enormous wickedness. To assail truth, to violate order, to trample on justice, to decry and degrade and outrage humanity—to do all this deliberately, systematically, constantly and in the name of

nature, law and religion—in the name of all that is paternal in the Creator, and of all that is generous, magnanimous and compassionate in the Saviour—to do all this in every possible way, on every possible occasion and in every possible degree—and this is just what slavery every where and every when attempts and perpetrates—must be to plunge headlong into the very depths of absurdity and wickedness. And wherever truth, order, justice are trampled under foot—wherever humanity is decried and outraged, there by a necessity as strong as the decrees of heaven and the ordinances of nature, weakness, embarrassment and misery must result. So it must always be—thus it has always been. Various and multiplied as are the forms of imbecility and misery, which prevail in the world, in individuals and in society, they may all be traced to the folly and wickedness of mankind, in preferring the animal to the rational—in setting the tyranny of passion before the authority of principle. And where, as in this Republic, slavery assumes its grossest and most revolting form, there such results may be expected in forms and degrees equally gross and revolting. And this expectation is confirmed by every page and paragraph of our national history. What is here commonly known and described as slavery, has all along been the manifest occasion of what all sober minds have most yearningly deprecated and most passionately deplored. In the midst of our counsels, designs and exertions, it has always been the disturbing force. It has involved us in the grossest errors—driven us on to the most flagitious crimes, and exposed us to the most frightful calamities. It has ever been for us—every way and every where—the copious source of guilt and wretchedness.

How what is generally recognized and described as slavery in this Republic, may be exposed, assailed and abolished, is a grave question, to which multiplied thinkers have addressed themselves. The influences to be exerted—the methods to be preferred—the agencies to be employed—on such points our fellows around us are far from unanimous. Their attention, I cannot help thinking, is too much occupied with the accidents, the incidents, the visible results of slavery. Its essential elements, its distinguishing features, its characteristic tendencies, they are apt to overlook or underrate. When they witness some atrocity within the sphere of its influence, on a larger or a smaller scale, they often seem to be aroused, excited, stimulated to determined resistance. They condemn, denounce, threaten. They lift up their eyes to heaven in solemn, impassioned, emphatic appeals. They arm themselves for the conflict, and endeavor to enlist mankind every where as auxiliaries. They assure us, that they can never sleep again over the insults and injuries which are so ruthlessly heaped upon their enslaved brethren; that they can never sheathe their swords till the thrice-accursed thing is forever abolished. They can never be reconciled to fetters and whips and bloodhounds—to the dissolution of the dearest relationships and the tenderest ties—to the eager and determined pursuit of the terror-stricken fugitive. But let some stolid, solemn Dr. Adams assure them, that after all, as a general thing, the slaves are well fed, well clothed and well sheltered; that they are often cherished and caressed, treated almost as tenderly as fondled dogs are sometimes treated, and the tide of their indignation begins at once to ebb; the resolutions they had formed and avowed to drive slavery

to extremities, begin to relax. The ado they were making in the cause of humanity, dies away, and nothing remains but the retiring dust and smoke in which they had been enveloped. They move on, down-stream, in close connection with the parties which they had, respectively, preferred—in close communion with the sects to which they had been, respectively, wedded—till some fresh outrage in the sphere of slavery stirs them up again. All this we have witnessed once, twice, three times—perhaps three times three—in this our Republic.

No man, who has himself attained to freedom, can thus be occupied with the incidents of slavery. These may indeed greatly affect him—may add impulse to his best endeavors for the abolition of what he regards as in itself deserving of abhorrence and excision. The thing itself, apart from the circumstances which surround it, and the incidents by which it may be distinguished, he sets himself against fully, sternly, unbendingly. He demands for the slave what cannot be conferred upon a dog—human prerogatives and human privileges, the immunities and rights and enjoyments which belong to our common humanity. As the slave is in structure and relations and destiny *a man*, he insists upon it, that the slave should be recognized and treated as a *man*. A well-fed, well-clothed, well-housed slave *is still a slave*—in a condition and under relations altogether unnatural, monstrous—exposed by night and by day, at home and abroad, to withering insults and crushing injuries. Nay, slavery itself, essentially, intrinsically, necessarily, is the sum of all insults and of all injuries. Upon slavery itself, therefore, he wages war, and cannot lay down his arms till it be abolished.

Freedom can never proceed from slavery. Slavery must manifest itself, *characteristically*, as slavery. Modify, exercise and apply it as you will, it must continue to be what it is—slavery. Freedom is not an element of slavery, essentially or incidentally. It cannot, of course, be evolved thence, by any influence, agency or process. All this is plain and certain. Slavery cannot proceed from freedom. They stand over against each other in direct, pointed, irreconcilable opposition. They are necessarily and essentially antagonistic. They are fully and flatly contradictory to each other—where one is affirmative, the other is always negative—the one returning a prompt and emphatic No to the other's Yes. As one rises, the other falls; as one advances, the other retreats. The victory of the one is the defeat of the other. A freeman cannot characteristically manifest himself—cannot show his face, utter his voice, “make bare his arm”—cannot in any relation, or on any occasion, exert the influence, appropriate to himself without contributing something to the abolition of slavery. The effect of his exertions will correspond with the strength of his character. If he is truly free, greatly free, heroically free, he will exert himself for the downfall of slavery, accordingly. In him, in his aims, methods and exertions, we have the agency through which, and through which alone, slavery can be abolished. I do not deny, that in other ways great changes may be *externally* produced—chains may be broken from the limbs of the oppressed, and they may be admitted to invaluable privileges. But the question of freedom in application to themselves they themselves alone can answer. If they hold the aims and prefer the methods and make the exertions, which the

principles on which human nature was constructed, demand, then and thus do they become free. And in making this great achievement, they are cheered and encouraged and assisted by all their fellows, who have acquired self-possession. And they themselves, once free, will be continually exerting an influence friendly to universal emancipation.

When the great conclusions, to which this train of thought naturally conducts us, get possession of us, then will something radical and effectual be attempted—be accomplished in behalf of freedom. And not otherwise. Satan, I know, often makes a show of casting out Satan. He puts on airs of earnestness, resolution, decision. He raises clouds of dust—makes a great ado—fills heaven and earth with tumult. But such attempts always end in mere noise and smoke. As nothing promotive of freedom was ever sincerely intended, nothing in that direction would thus be effected. Slavery under one type may indeed give place to slavery under another; it is, however, under whatever type, slavery still.—Let us then shake off the yoke of servitude from our own necks. Let us rise superior to the dominance of passion. Let us adjust ourselves to the laws of our humanity—be ourselves Men. Then may we contribute something to the emancipation of our fellows. From ourselves, as a fountain of freedom, influences will stream forth on every side, most friendly to the final and universal abolition of slavery.

PERSONALITY AND PROPERTY.

RESOLVED, That the interpretation under which the Constitution of the Republic is generally received and applied, officially and unofficially, is in harsh conflict with the Laws of Human Nature and the Principles of the English Language ; is absurd, malignant, mischievous ; and is therefore to be indignantly and loathingly rejected.

In the comprehensive summary, prefixed to the Constitution, the objects for which it was framed and adopted, are definitely, clearly and impressively described. These are substantial, significant, grand—worthy of deep complacency, warm admiration, earnest pursuit. There is nothing better, nothing more beautiful in heaven. Among these objects, *Justice* makes a prominent, a commanding figure. On the establishment of this, those who framed and adopted the Constitution, were avowedly intent.—Now justice is the foundation of the divine character and the divine government. It is the fundamental law of human nature. It shines there as the “image of God.” It consists in treating every thing to which we may have access, with which we may have to do, characteristically—in according to every thing its natural rights, in welcoming every thing to its proper place.

Harmony, peace, “tranquillity,” is the natural result of the “establishment of justice.” Where this prevails, every one will be raised to the condition which is best adapted to his powers and resources—where he may best exert and enjoy himself. He will thus be brought

into happy relations to his fellows. He will build up his fortunes, not on the ruins of theirs, who may be his inferiors in cunning and enterprise, but on their own proper basis. His success in promoting his own interests, will be the measure of his usefulness to others. In his activity in his own sphere of responsibility, he will afford encouragement and assistance to all around him; and thus good-will, esteem, confidence between him and them may be expected to prevail. Thus, under the auspices of justice, "domestic tranquillity will be insured."

And thus, too, will "THE COMMON DEFENCE BE PROVIDED FOR." Each man in his proper place, each man in harmony with his fellows, injuries, *internally* inflicted, need not be apprehended. They will be mutually united and compacted. Thus amidst the relations which bind them to each other, full provision will be made for the "common defence."—And if they should be assailed from without, their unanimity, as pledged to a common object—"the establishment of justice"—must render them invincible. They will stand on common ground, shoulder to shoulder, every man a weapon and a shield to his fellow. Who need fear for the "common defence" when it is thus provided for?

A fountain will by such means be opened whence will flow "THE BLESSINGS OF LIBERTY." These are involved in the law of our existence. Such fruit great Justice evermore and most liberally produces. By adjusting ourselves to its demands, we may rise to self-possession. Our powers we may wield freely and effectively. In harmony with our fellows in a common pursuit and under the guidance and protection of Just-

ice, we shall exert and enjoy ourselves, not only without foreign interference, but with the sympathy and co-operation of all around us. The richest blessings which flow from liberty, will be brought within our reach.

Thus will "the General Welfare" be certainly and greatly "promoted." In "establishing justice," whether by individual effort or social arrangements, we reach the highest achievements of which we are capable; our powers are brought into the healthiest and happiest requisition; and we gain the freest access to an unfailing, overflowing fountain of the purest enjoyment. We rise to a position equally elevated, attractive and impregnable, and with bright and inspiring prospects.

Now in the objects thus enumerated, all men have a common interest. To all men they belong properly and inalienably. They are the birthright of every child of Adam. They lie among the elements of his existence. His heart-strings are the tenure by which he holds them. His human blood is his title-deed. Whoever he may be, and whatever his field of activity, it is at all times his prerogative, his privilege, his duty to exert himself in every way for the "establishment of justice." To the natural results he has inalienably the strongest claim—to a full participation in the "tranquillity," which may be "insured," and in "the common defence," which may thus be "provided for." To the "blessings of liberty" he is fairly entitled, and to a full share in the "general welfare." For the humanity, in which he is included, is the natural heir to these inestimable and imperishable blessings. No matter where or in what condition he may have commenced his existence, whether among those who swelter

beneath the line or among those who shiver near the pole ; no matter whether he be red, black or white ; whether he be rude or refined, cultivated or uncultivated ; no matter whether his progenitors were honored or despised ; as he is a man, so he is entitled to all the prerogatives and privileges which belong to the nature he has inherited. It is his as truly as it is any man's, as it is God's, to exert himself for "the establishment of justice," and to appropriate and enjoy the thrice-beautiful and blessed consequences. This right no Constitution can confer or withhold. *It is the gift of God*, wrought into the structure of our nature, and peremptorily and authoritatively asserted in its constructive principles.

At the time the Constitution was framed and adopted, the various branches of the human family were here represented. Men of different complexions and various attainments, occupied some with one pursuit and some with another—these at elevated and those at lowly positions—intent on very various objects, and acting under very various impulses, were here from different parts of the earth brought together. They occupied common ground, asserted the same rights and wielded the same prerogatives. These were described and indicated in the Constitution, to which they all naturally sustained the same relations. They all belonged to the "people," by whom the Constitution was adopted, and for whose benefit it was framed. As they were all placed under the authority of the organic law of the Republic, they were all alike entitled to the protection which it offered, and the encouragement which it afforded. No distinction could here be made without a palpable and flagrant violation of the principles on which the Constitution was constructed.

These in their nature and demands are as universal as is the nature by which mankind are distinguished. These principles constitute the constructive elements of the humanity we have all in common inherited; of the personality of every man they are the soul and the substance. He has the same obvious, inalienable right to these principles in all their bearings, tendencies and demands as to his own existence. To deny him this guidance and protection, whoever he may be, is to deny that he is an *I myself*—that he has as *human* any part or portion in human prerogatives and privileges. Clearly and certainly, the Constitution belongs to every one in the United States, who is naturally qualified and bound to *cherish and promote the objects* for which it was framed; whose business it is, to the extent of his powers and throughout the sphere of his activity, “to establish justice and promote the general welfare.” And to this great work every man is bound by the strongest obligations to apply arm and soul—to lay out in it his strength and his resources.

I have already hinted, that there is in heaven nothing better than the objects for which the Constitution was professedly framed. They are defined, commended, promoted by the laws which proceed from the Eternal Throne. They involve and present the characteristic designs of the Divine Government. To the establishment of Justice, the prevalence of Peace, the diffusion of Freedom, the promotion of the General Welfare, the energies and resources of the Legislative Soul, are forever consecrated.—Now civil government, under whatever name and form, derives its powers and its authority wholly from the eternal throne. “God is the only Potentate.” Rulers are “his ministers.” They

act in his name, by his authority, in subserviency to his designs. Whoever refuses to take this attitude and pursue this course, is not, cannot be a ruler. Civil government, if it is not an imposition and usurpation, is in application to its specific relation and objects, an embodiment and manifestation of the divine. For the notion, however current and prevalent it may be, that the majority can *create* rulers and *originate* laws, is equally foolish and mischievous. Every name in the majority is *under law*, from the earliest commencement of his existence—and under law which was wrought into the texture of his being, and which pervades and animates every particle of his structure. He is essentially, intimately, everlastingly dependent on the great Majesty who first gave, and who continues to give him breath. His dependence is no less vital and pervading as associated with his fellows, however great may be their numbers, and however lofty may be their pretensions, and however audacious may be their designs. How then can he create laws, rulers, governments? To assert that we are subject in our relations to civil government to the majority, and bound to adjust ourselves to its demands, as the sovereign power, is as blindly absurd as it is foully atheistic. The majority may attempt in the way of legislation to establish injustice and abridge liberty, and may in terms and tones of authority demand our assistance; but what can it effect in any such direction? It may loudly and solemnly proclaim its own arrogance and imbecility. It may expose itself to general abhorrence or contempt. It may rush upon hopeless embarrassment—may expose itself to penalties as frightful as its folly is flagrant. Thus occupied, it cannot establish any claim upon us

for respect, confidence or coöperation.—The ground which the Constitution occupies according to its preamble, it could not but assume. It was here laid under a necessity, from which it could not escape—which it could not resist. All laws, organic as well as statutory, derive their significance and authority wholly from the divine sovereignty. They are valid only and ever as they are a transcript of, as they are coincident with, the principles on which the kingdom of heaven is founded. This the framers of the Constitution could not deny. Hence they professed to subserve the divine designs in selecting and enumerating the objects on which they were professedly intent. Had they ventured on attempts in an opposite direction, they would have proclaimed themselves intolerably arrogant, shockingly audacious, abjectly profligate. What! To establish injustice, stir up domestic strife, fasten the chain of slavery on themselves and their posterity, and in every way oppose and hinder the general welfare; could they, in laying the foundation of the Republic—in enacting its organic laws—avow any such design? I know full well, that not a few, who profess to hold their character and memory in deep veneration, say rash words in meeting this inquiry. They demand of us a respect near akin to reverence for what they describe as despicable or abominable. Thus they require us to perform the impossible. Had the founders of the Republic opened their lips to make any such proclamation, their words would have stuck in their throats—their tongues would have cloven to the roofs of their mouths.

Now an attempt on a broad scale has been made in this Republic, to legalize a deliberate, gross and wanton

assault upon the objects which the Constitution holds up to our veneration and confidence. The inalienable rights of our common nature have been ruthlessly assaulted. Millions of human beings, unstained with crime, without accusation and without suspicion, have been subjected to inflictions too heavy and crushing to be employed in restraining and punishing the most audacious and reckless criminal. A bold and stout attempt has been made to reduce them to property. As such, and in the language of legislation, they have been described. They bear the name of SLAVES. As such they are forced into full subserviency to the passions and caprices of those who claim them as their chattels. They are robbed of the wages to which they are entitled. They are liable every day and every where to rape and rapine. The ties of domestic life and love, they are forbidden to cherish and protect. In the name of law the wife is ravished before the eyes of her husband—the child torn forever away from the bosom of the parent. The son may be driven to scourge the naked limbs of his mother. Property and honor—chastity and life—none of these helpless, guiltless outlaws is permitted to enjoy and defend. He has no redress for any wrong which may be inflicted on him—for any outrage, however it may lacerate his heart-strings, to which he may be exposed. In the blasphemed name of legislation, his rights and welfare—his body and soul—his present and his future—every relation, every prerogative, all his prospects are trodden under foot, rudely and recklessly. Millions of our fellows are in this Republic reduced to this condition—lie to-day thus prostrate and helpless, weltering in their own blood; and with the consent, nay through the

agency of a majority of the citizens. To this one design, whoever and wherever they may be, high or low, in the North or in the South, they bring their various powers and resources into requisition. This, sometimes, and in some cases with apparent hesitation, perhaps with loud reluctance, but always at length and effectually. And they shelter themselves from remorse and reproach by an affected regard for the Constitution. This great instrument, they allege, lends its countenance and yields its support to slavery. The Constitution authorizes and requires them to heap up on the head of the slave, the outrages beneath which he is crushed.

The Constitution was framed with marked care and deep and long deliberation. It was drawn up as the result of profound thought, free inquiry and earnest discussion; and by names which have been held up to our veneration as warm patriots and practical statesmen. They were supposed to be largely qualified for the great task to which they had been summoned. With the prerogatives, the rights, the privileges, which inhere in, which belong to our common nature, they were supposed to be reverently familiar. These, according to their profession and position, they held as dear and sacred as their own life-blood. To define, to magnify, to protect these, they framed the Constitution. The language which they employed, every one must naturally expect, would be worthy of the subject with which they were occupied—would be good, strong English—conformed to the laws and usages of our mother-tongue, and adapted to the general understanding. Especially must the principal words, here introduced, be happily selected and intelligently and consistently

employed. The terms Justice, Freedom, the General Welfare, are among the most significant and definite which ever fall from human lips. The ideas to which they refer, have a commanding presence and a sovereign prominence in human consciousness. These ideas are what they are intrinsically, immutably, universally. They are infinitely other than a nose of wax or a face of dough. In interpreting the words they are represented under, we are to seek light and a standard not from varying circumstances, not from shallow expedencies, not from state necessities, but from the depths of our own being—from the recesses of our own consciousness—from the fixed, eternal laws of our humanity. Justice, Freedom, the General Welfare, are here clearly and fully defined, and with stern authority vindicated.

We are assured, however, by very great numbers, who profess to venerate the Constitution, that among its framers a *secret understanding* prevailed. In describing and commending such objects as are enumerated in the preamble, it is hinted, these lofty statesmen gave each other a sly wink, readily understood and easily applied. Its meaning according to the most celebrated expounders, may thus be fitly given. We know what we are intent upon—the meaning of the big words and swollen professions, which with such apparent earnestness and solemnity we record. We know how to hoodwink the sordid, purblind creatures, who look up to us for counsel and guidance. They are used to being duped—are fond of being duped; they expect to be duped, as may be inferred from the choice they made of us as leaders in laying the foundations of their Republic. We are statesmen and politicians. It is

characteristic of those who bear such names, the wide world over, to select such words in the papers they may prepare, as may best conceal their thoughts—to use professions as a blind for their intentions—to hide their selfishness, profligacy and cruelty, under the cover of lofty patriotism and comprehensive philanthropy. To the general rule thus indicated, we do not pretend to be exceptions. Throughout this Convention it is understood, that to establish Justice, means to inflict injustice; to secure the blessings of Liberty for ourselves and our posterity, means to saddle the curse of slavery on ourselves and our descendants; and to promote the General Welfare, means to encourage the strong to build themselves up on the ruins of the weak. This secret understanding, it is confidently and generally affirmed, is the true key by which the mysteries of our organic laws are to be unlocked—by which the Constitution is to be interpreted!

Great, good and venerable men are of course to be gratefully regarded as *examples* which all their fellows may well study and imitate. They are to be cherished as *models*. The wise and provident father may be expected to avail himself of their presence and history in training up his children to usefulness and honor. I hear him, surrounded by well-grown sons, proudly exclaim: “Lift up your eyes to the Founders of the Republic—the Fathers of their Country—the statesmen to whom was intrusted the sublime task of framing its organic laws. Seize on the principles by which *they* were governed, catch the spirit which they breathed, adopt the methods which they employed. In all your various intercourse with others, avail yourselves as cunningly as possible of the great expedient of a *secret*!

understanding. In your *professions*, you cannot make too much of justice, freedom, magnanimity. You cannot better employ your tongues than in magnifying these ever-during names. In meeting their demands, let words of respect and confidence be freely lavished. But then, in all the various relations of life, bring the *secret understanding* artifice into full requisition. Why should you be embarrassed with the laws of language—with the established usages of your mother tongue? In the name of the *secret understanding*, which is so vital to the authority and influence of the Constitution—which, more than every thing else, gives character to the history of your country, bid all such things stern defiance. In making bargains, in raising expectations, in contracting marriage, in wielding the elective franchise, in accepting office, in joining the church—throughout the entire compass of the social sphere, never stick at any *secret understanding* which may promise to lighten your burdens or gratify your passions or promote your interests. According to this, whatever it may be—however obviously and harshly in conflict with the natural import of the words you may utter; according to this, dispose of your declarations, assurances and engagements. The more frequently, promptly and unscrupulously you do so, the sooner will you be admitted to fellowship with the glorious names in whom the constructive laws of the Republic had their origin.

To ascribe any such *secret understanding* to the authors of the Constitution, is to hold them up before the world as a knot of unscrupulous, reckless, audacious adventurers—thoroughly practised in falsehood, hypocrisy, treachery—mean, dastardly, cruel; deserving

only the stern abhorrence and scathing execration of all mankind. Who can see them now fiddling, now gambling, and again scattering "fire-brands, arrows and death" all around, with their secret understanding, without detesting their memory, and spewing their accursed names out of his mouth? Why, our noisy demagogues, and swollen statesmen and servile parsons, are mighty busy in the conspiracy they have made to damn the framers of the Constitution to everlasting contempt or burning infamy. Give these shallow, malignant busy-bodies their way, and our organic laws will presently become a "hissing and a by-word" throughout the earth. They are eager to wither and blast and destroy whatever in our institutions and arrangements they can lay their hands upon.

Slavery in the Constitution! Where? Does it lie concealed like a snake in the grass among the objects which the Preamble enumerates and presents? Did it spring out of honest, earnest efforts to establish justice, secure and diffuse the blessings of freedom, or to promote the general welfare? Establish justice by trampling down inalienable rights! Secure and diffuse the blessings of freedom by riveting the chains of slavery on helpless innocence! Promote the general welfare by murderously assailing the only principles on which we can rise to health and vigor and blessedness! Slavery and the Preamble are irreconcilably in conflict with each other. And the Preamble contains the sum and substance—the pith and marrow of the Constitution. Whatever is inconsistent with the one, must be hostile to the other.

But, in opposition to this conclusion, it is affirmed in high places and in low—in the pulpit and in the gro-

cery—in the hall of Legislation and at the gambling-table—on the Bench and in the brothel, that the Constitution gives its countenance and support to slavery in three several sections. The foreign slave-trade was to be continued till 1808; three fifths of the slaves were to be admitted into the basis of representation in the House of Representatives; and fugitives from among the slaves were to be restored to their masters. Such, to be sure, is not the language of the Constitution. The word slave is not there recorded; nor any phrase at all equivalent to it in signification. Certainly not. But then we are reminded of the *secret understanding*—by which, for aught we know, our wives and daughters may be destined to the auction-block. For wherever the rights of mankind may be concerned, the *secret understanding* is the end of the law.

Now, whoever will examine the sections thus adverted to, will see that the language there employed is totally and flagrantly inconsistent with the notion that the Constitution gives countenance and support to slavery. Those to whom these sections are there applied, are described by a term as intelligible and definite in its meaning as any other in the English language. It is the term *Persons*. No hint is there suggested, that it is there employed in anywise at all unusual. It is of course to be received and applied according to the established usages of the tongue to which it belongs; and this by a sovereign, imperious necessity, under which we are placed, and from which we cannot escape. Personality has a nature, has elements, has attributes, has relations, has rights, duties and claims appropriately and wholly its own. It is essentially and everlastingly distinguished from Pro-

perty, under whatever form, name or condition. The one is vitally and immutably set apart from the other. Nothing can be more absurd, rash and wicked, than the attempt, however made, to thrust the one into the place of the other—to treat the one as if entitled to the regard which may be due to the other.

Man, as an *I myself*, bears the image of the Creator. Himself was the model on which our nature was fashioned. He is the Soul of Legislation. All laws have their origin and home in his bosom. They are a reflection, a revelation, a manifestation of his majesty. And as formed in his likeness, man is able to understand, to apply, to yield a conscious and cordial obedience to the laws of the heavenly kingdom. He can lay hold of their import, avail himself of their guidance and protection, and act with an earnest reference to the rewards and the penalties by which they are enforced. Under the Divine authority he is capable of self-government; and through this, of guiding and protecting and controlling his fellows. He is thus qualified and authorized to hold the place, wield the prerogatives and enjoy the privilege of an *I myself*—to claim and appropriate whatever may inhere in *personality*. And of all the creatures to which we here have access, *he alone*. He is thus capable of wielding and appropriating whatever benefits the great word *government* describes. HE IS A PERSON.

Now, Property is essentially OTHER than Personality. It is marked vitally by other elements, and sustains vitally other relations. It has no consciousness of the laws of its existence. Responsibility to Law it cannot feel—obedience to Law it cannot render. It is amenable to no tribunal; cannot consciously earn rewards

or deserve punishments. It cannot ascend to the sphere of voluntary agency.

Property is dependent upon, and belongs to, Personality. Aside from Personality it has—it can have no characteristic existence—can by no means be Property. The name it bears would be an empty sound—utterly unintelligible and insignificant. It is its relation to some I myself which gives it all its worth. To this it owes its very existence as Property.

Grammarians describe two classes of words under the general name of Pronouns: the one as *personal* and the other as *possessive*. To the former class belong I, thou, he, under all their modifications. To the latter, mine, thine, his, in their various applications. Now, in the personal inhere the possessive. The latter is dependent upon, and belongs to, the former. Blot out the personal and what becomes of the possessive?

In the construction under which the Constitution is generally applied in this Republic, Personality and Property—essentially, radically, everlastingly distinct and separate—are confounded with each other in estimating the claims and disposing of the interests of the enslaved. They are legally described as “chattels personal in the hands of their owners and possessors, and their executors, administrators and assigns to all intents, constructions and purposes whatsoever.” They are, and are to be regarded as *property*. As such, they are to be estimated, described and treated. As such, they are to be brought into subserviency to the tastes, the convenience, the appetites of their owners. They may be bought and sold—may be whipped and chained as the passions of their master may demand, or his caprices may dictate. By day, by night—in the house

and in the field—at home and abroad, they are at his disposal. He may rob them, ravish them, kill them with impunity. They are his *property*. And yet the code beneath which they are crushed, regards them, whenever in so doing it can increase their injuries, and intensify their sufferings, as endowed with *personality*. With all the exposures of outlawry upon them, they are put under law, not for guidance and protection, but to aggravate the exposures and inflictions to which they are liable as property, by adding legal pains and penalties. They may not only be unruly as *chattels*, but commit crimes as *persons*. They are thus supposed to be endowed with the elements and attributes of an I myself wherever through any such endowment their existence may be rendered more darkly and bitterly a curse. And so, from the cradle to the grave, they are forced to run the gauntlet—one row of scourgers beating them as property, and the other, as personality ! Placed between the two, what hope of repose or reprieve can remain ? I have sometimes likened their condition to the ceaseless swing of a pendulum from one extreme to the other. At this point they are threatened with punishment as if capable of comprehending law and honoring its demands ; but in the twinkling of an eye they are thrust down to a place among chattels, wholly at the disposal of an owner ! Thus they pass from one extreme to the other—swinging at the mercy of the oppressor back and forth without end—without intermission ! At morning, noon and night—when we sleep and when we wake—in the midst of business and in the midst of amusement—at home and abroad, we may behold the forlorn wretches—the victims of the grossest absurdities qualified by the most.

revolting wickedness, subject to all that is anomalous and to all that is excruciating, and to all that is degrading in being thrown back and forth from personality to property—from property to personality. And all this for the sake of rendering the insults, which are thrown in their faces, more biting and blistering, and the injuries which are heaped upon their exposed and helpless forms, more cruel and crushing !

And must we try to swallow and digest such absurdities ? And why ? Whence may any such grim necessity arise ? And for whose sake—for what purpose must we submit to its demands ? That we may, under legal disguises, assail all that is sacred in the natural rights of mankind ? That we may trample on the bond which unites the children of Adam into one family ? That we may deny the brotherhood of the human race ? That we may more effectually and hopelessly crush helpless, outraged innocence ? That we may whelm the broken-hearted in the depths of everlasting despair ? That we may fall foul of ourselves—plunging headlong into darkness, impotence and infamy—wantonly, recklessly, rudely throwing away the prerogatives and privileges which belong to the nature we have inherited ? Are we so madly bent on folly, sin, damnation ?

Are we not as truly and fully MEN as were any of our fathers, whenever they might have lived, and whatsoever position they might have occupied ? Was our existence absorbed and swallowed up in theirs, so that none of us has any fair claim to a distinct personality with its prerogatives and privileges ? Did they think and resolve and act for us—so as to supersede thought, endeavor, exertion on our part and for our

own behoof? Do we not occupy ground as elevated as they cultivated, and with as large advantages and as vigorous powers? Are our relations at all less various, extended and significant than theirs? Are not our responsibilities as far-reaching and as solemn? Do we not as truly as they receive, under whatever construction, the Constitution for ourselves? Must we not, in obedience to the laws of language, interpret it for ourselves—in the use of our own understandings and in the light which Reason sheds upon our own consciousness? Are we not as truly and as fully as our fathers capable of, and entitled to, self-government? And does not the Constitution encourage and protect us in its legitimate exercise?

The declarations of the Constitution are clear, definite, decided. The objects which they describe and commend are imperatively demanded by the Idea of Law—by the Soul of Legislation. They are worthy of the highest place in our thoughts, affections and endeavors. They are so in themselves—apart from their recognition in the Constitution. We cannot ignore or trample on them without throttling our own manhood. In setting them forth as intrinsically sacred—as claiming of us heartfelt homage and resolute pursuit, the Constitution speaks with authority and is entitled to obedience.—Now, suppose it could be shown that in some incidental particulars it is inconsistent with itself; that in some respects it seems obscurely to authorize what, in the clear and strong annunciation of its purposes it pointedly and emphatically forbids—enjoining here and there absurdities and sins in opposition to the sublime ends which it avowedly recognizes and sub-serves; suppose all this, what then? What position

in our relations to such a Constitution ought we to assume—what course ought we to pursue? Are we, in opposition to its authority, to adjust ourselves to its inconsistencies and govern ourselves by its absurdities? It is most clear and certain, that it requires us to exert ourselves for the establishment of justice; and this as an all-absorbing, all-controlling purpose. Are we, out of regard to some obscure and doubtful hint, to lend ourselves to the infliction of injustice, foul and flagrant! It requires us in the plainest terms, and in the most solemn manner, to provide for ourselves and our posterity the blessings of Liberty. Are we, in the face and eyes of this requisition, and from respect to some oracular hint, received in opposition to the laws and usages of the English tongue; are we to occupy ourselves with sustaining and multiplying the monuments of slavery? Are we thus to prefer doubtful exceptions to the well-established general principle? To exalt enigmatical anomalies above plain, explicit and most healthful Legislation? Are we required thus to lay truth, reason, honor—every thing bright, beautiful, blessed—the authority of God and the welfare of man on the altar of devils? Who demands this most obscene and abominable sacrifice at our hands? What sort of a tongue must he carry in his mouth, who in response can exclaim: Our dead ancestors! Such a requisition could be enforced by no authority on earth or in heaven.

Clearly, there is only one way of honoring the claims of the Constitution; and that must be by wisely and resolutely promoting the objects to which it is avowedly devoted. Thus, and thus only, can we put ourselves in harmony with its spirit—thus, and thus

only, submit to its authority. If any incidental feature can be detected in it in conflict with the sublime objects which it avows, that feature must have been admitted UNCONSTITUTIONALLY. *Whoever may adjust himself to it in his aims and activity,* FALLS FOUL OF THE CONSTITUTION. Whoever charges this upon the framers of the Constitution, *charges them with* LEGISLATIVE SUICIDE. Let us beware, under whatever construction we may read their history, of assuming any such attitude. Let us cherish in our hearts, and embody in our history an earnest, affectionate regard for the objects which the Constitution describes and commends.

IDEAS AND PHENOMENA.

WE find ourselves in the midst of Appearances, multiplied and various. These reach our consciousness through the senses with which we are endowed. They are adapted each to a class of Phenomena, to which we have access. For whatever the sphere of vision comprehends, we have a corresponding organ which we call the eye; every where amidst the sounds, which are all abroad, the ear is at home at our service; and touch and taste bring us into communication with the objects to which they are respectively adapted. Thus, as adjusted to it, we make our entrance into the external world. Thus we gain access to the elements of which it is composed and by which it is distinguished; thus become acquainted with their characteristics and relations; thus learn to bring them into subserviency to the designs with which we may be engrossed.

The appearances, to which I have adverted, are far enough from insignificant. True, they report themselves as shadowy, mutable and short-lived. In this respect they may well be described by bold and startling metaphors. A flower about to wither, a dream on the point of evanishing, a bubble ready to break—such figures thoughtful observers are here tempted to employ. They therefore bid us beware of ascribing to mere appearances any intrinsic worth; of fastening ourselves fondly and confidingly upon what cannot nourish or strengthen or refresh. To do so, they assure us, must be to plunge headlong into utter bankruptcy. Yet these things, so to be described, are the product of

Wisdom. They must, therefore, have a meaning worthy of their origin. They are, in many ways, and in a high degree, adapted to our necessities, and promotive of our welfare. In their natural relations and proper uses, they can hardly be overrated. They offer us their services just there where, without their intervention, the ends of our existence could not be reached—could not even be apprehended. They furnish us with the SYMBOLS through which we may lay hold of the substantial and imperishable benefits which our birthright involves—through which we may get possession of our natural inheritance. This consists of the priceless entities to which the higher elements of our nature are adapted; which thus lie within the compass of our being; and which, therefore, as a matter of study, acquisition and enjoyment belong to us constitutionally. PRINCIPLES, IDEAS, LAWS in all their worth and dignity and beauty—under all their names and aspects and bearings—with their high demands, their sovereign influences, their sublime results; these constitute for us whatever may be entitled to thought, affection, endeavor—in these are hidden the vitality of our life, the vigor of our strength, the fountain of our joys. These comprehend for us whatever may be grand in the Past, significant in the Present, inspiring in the Future. And these reveal themselves to our consciousness in the Appearances which every where surround us. In them, Ideas are realized, Principles expressed, Laws proclaimed. And all this decisively, peremptorily, authoritatively. A sovereign influence reaches the very depths of our spirits. It penetrates, pervades, controls. It awakens within us a sense of obligation. It reveals to us the Divine presence and majesty.

These results, so full of weight and worth, grow out of the nature we have inherited amidst the relations we sustain, and the influences which are unceasingly exerted for our benefit. Within the compass of our existence, as incorporated in our structure, such elements announce themselves as respond to the Phenomenal on the one hand and the Ideal on the other. Thus constructed and endowed, we have a natural interest—a property in the one and the other in their mutual relations and various bearings. *They belong to us.* Their presence, their significance, their claims, we are able to understand and honor. We are able to identify ourselves with them, under their appropriate characters, respectively; to get possession of the exhaustless wealth inherent in them, and to refresh ourselves with the unfading beauty with which they are ever radiant. We need not, as we cannot, go beyond the proper limits of our existence to appropriate whatever they contain. To this, if we are true to ourselves, we shall find ourselves equally disposed and adapted. The more deeply, broadly, vigorously *human* we may be, the more certainly and fully shall we be able to avail ourselves of the symbols which offer themselves to our service—the more facile and rapid will be our ascent through Appearances to the Substantial and Imperishable.

The story of Isaac Newton's apple has often been related. Learned writers have of late assured us that we need not doubt its authenticity. It was a common occurrence—an appearance often witnessed, which caught the eye of the Philosopher. Its symbolic import he now perceived. It announced the presence of a Principle, full of vitality, of wide application and of

high authority. The ear of the philosopher was open. The phenomenon was all luminous with a lofty meaning. It proclaimed the Law of Gravitation. It announced a Truth, immutable and eternal, on which Newton eagerly seized, reverently studied, and loyally applied—which he illustrated for the benefit of his Fellows as a constructive element of the Universe. This Principle was embodied and revealed in the fall of the apple. That appearance, however trivial in itself, was pregnant with exhaustless meaning. It was a letter in Heaven's alphabet, significant of grand conclusions, with very vital and very various bearings.

In your morning walk in the garden, a rose in full bloom, young, fresh, dewy, catches your eye. You pause, long and silently. Its presence makes you glad—diffuses through your consciousness the sentiment of admiration. The impression which it makes upon you, gains utterance at length in the exclamation, How beautiful! It becomes for you a symbol of beauty. That Idea beams brightly and blessedly upon you through the flower in which it is enshrined. Beauty is the soul, of which the rose is the body.—The little girl whom Wordsworth met, and who persisted so artlessly in describing herself as one of seven, some alive and some dead, was indebted to the same Idea for the strong attractions which drew the Poet to her presence. She was radiant with beauty. It looked through her eyes, it smiled on her lips, it diffused itself over her face and figure. She was, all unconsciously, its living temple. And there the Poet worshipped. "Her beauty," he assures us, "made him glad." He rejoiced in it as a treasure to which he was naturally entitled.

Thomas Carlyle describes Francia, the former Auto-

crat of Paraguay, as resisting, promptly and sternly, the attempts of his Friend to inflict wanton injuries on his Enemy. The former expected—demanded his countenance and support—would have purchased the one and the other with a handful of gold; but was greeted with an emphatic denial and with scathing rebukes—was driven indignantly from his presence. To the latter—his own Enemy, astonished at the magnanimity of the great Lawyer, he offered, unsolicited, his sympathy and assistance. The offer was gratefully accepted; and resulted in a successful endeavor to vindicate the right. The position, the spirit, the exertions of Francia in this memorable instance fill the observer with awe. The Idea of Justice rises in native majesty to his consciousness. He bows reverently to the great presence. It pervades his inmost spirit, awakening there a renewed sense of obligation. Justice shines through this passage in human history.

Thus the Actual reveals the Ideal, and the Ideal beams through the Actual; thus Phenomena suggest Principles, and Principles gain utterance in Phenomena; thus Laws manifest their presence and assert their authority in the forms which Obedience organizes, and thus Obedience points reverently to the Laws to which it adjusts itself; thus the Spirit breathes through the Letter, and the Letter symbolizes the Spirit.

In their relations to Appearances on the one hand, and to the Substance underlying these on the other, the members of the Human Family are divided into two classes.—A great majority occupies itself with Appearances. These, under their various forms and bearings, engross their thoughts, absorb their affections, enlist

their active powers—fill the field of their vision and activity. They prize and pursue the Phenomenal for its own sake—on its own account. It dogs them by day and haunts them by night. They regard nothing, whatever, wherever, however it may be, as too significant and sacred to be sacrificed in the acquisition of what they reckon so essential to their happiness. For this they traverse sea and land—expose themselves to exhausting toil and intense suffering—and part with conscience, character and reputation. Whatever may please the senses, pamper the appetites, gratify the passions, they eagerly seize upon as attractive and significant. The invisible, the intangible, the etherial, they leave to those who may have taste and time and strength for any such acquisitions.

You may find them in great numbers in the sphere of mechanical activity. They may not be wanting in enterprise and diligence. The work of their hands is often admirable; is generally more or less happily adapted to the ends for which it was designed. I have seen productions from this quarter of exquisite workmanship and surpassing beauty. Our Fellows in China seem to excel in such attempts. But in all their designs and in all their achievements, they are driven for counsel and guidance beyond the limits of the class to which they themselves belong. *Constructive Principles* they do not recognize and study. These have never risen definitely and clearly, to their consciousness. They do not even suspect that every form of mechanism has naturally a living soul, from which it derives all its worth and influence. The productions of their hands originate elsewhere than in the depths of their existence. The mere Artisan seeks models—looks for

patterns among the *external* objects to which he may have access. These he seizes eagerly, holds firmly, and applies with a blind, unquestioning confidence. *He is tied up to the use of patterns.* And for these he is indebted to the genius of those with whom he never aspires to identify himself.

So, too, the Agriculturist may try to honor his responsibilities, and to satisfy himself in the field and garden by imitating others, and especially his Fathers. That the art with which he is occupied is naturally an embodiment of Principles which demand his earnest study and heartfelt homage, may or may not be to be affirmed. He gives no heed to any such proposition. Book-farming he holds in light estimation. To be sure he has heard that, to the genius of deep Thinkers he is indebted for the improved implements which render his exertions so facile and effective. He has heard, too, of the wonderful results in one case and another of scientific farming. But he is too stupid or self-indulgent to give earnest heed to such reports. He is not aroused to thought, inquiry, experiment. He prefers to plod on in the beaten track; to do as others do, without aspiring to be superior to his Fellows. And so the blind horse urges his weary way around the mill.

In the sphere of Politics our Fellows generally are occupied with lifeless forms. The organizations to which they eagerly and loudly lend their countenance and give their support, may be totally and flagrantly unworthy of their confidence. Whatever may be the name which any of them, this or that, may have arrogated to itself, it may fail to afford protection, guidance, encouragement. It may lack those elements and

attributes which are essential to sovereignty. Its presence and activity may be every way and in a high degree disastrous. The prerogatives, privileges and immunities, to which its subjects may be entitled, and which it is its natural office to assert and protect on their behalf, it may itself cunningly and malignantly assail. Those who are especially exposed to insult and outrage—whom popular prejudice may flout or crush as outcasts, it may most gratuitously and wantonly visit with its heaviest inflictions. It may encourage, as it often has encouraged, desperate ruffians to gratify their worst passions—their foulest lusts at the expense of those whose welfare it is bound and pledged to cherish and promote. Thus it may itself be a most deadly scourge—a monstrous nuisance—accursed of God and a plague to mankind. Nothing else is any political organization, however originated; under whatever name it may be known; and by whomsoever it may be supported, which, in all its arrangements and designs, is not true to the high claims of Justice and Humanity. It is not a government. The name it bears is most falsely and impudently assumed. *It is a conspiracy*, as malignant as it is imposing—as hurtful in its influence as it is exacting in its demands. Like other organized falsehoods, it belongs to the “Father of lies.” And the sooner it “goes to its own place” the better for “all who are concerned.”—But as it has a name, and makes a figure, and urges claims in the sphere of government, the majority, comprehending the rich and the poor, the learned and the rude, the baptized and the unbaptized, ascribe to it a real sovereignty. They render to it the honors which they pronounce due to a divine institution. They proclaim it

Heaven-originated. It represents, they assure us, the Eternal Throne. They demand for it respect, homage, support. All earnest efforts to expose, resist, abolish it, they condemn as rebellious. It is *treason*, they allege, to oppose it while scattering all abroad, as it is continually scattering all abroad, "fire-brands, arrows and death."

In this Republic the name of legislative authority is prostituted to the foulest uses and the most infamous purposes. Forms, distorted by the grossest absurdities, and charged with deadly malignity, are here permitted to arrogate to themselves the sacred name of Law. With mock dignity and solemnity the miscreants who enact them, deliberately stab at the very vitals of our common Humanity. They impiously assail the infinite Wisdom in raising Personality unapproachably, essentially, everlastingly above Property, however constituted and described. They claim the power and assert the right of reducing the former to the level of the latter; and foolhardily, audaciously, blasphemously declare, that in thousands upon thousands of instances Human creatures are by nature and birth—are "to all intents and purposes whatsoever, articles of merchandise!" In no case can they wield the prerogatives and enjoy the privileges which are involved in the birth-right of every child of Adam! The creatures who, under the abused name of Judges, occupy the loftiest tribunals, deny, with stony hearts and brazen lips deny the common rights of citizenship to their unoffending yet exposed Fellows, if marked by the accident of a dark complexion. And in perpetrating this daring and damned iniquity—this most foul and revolting crime, all sorts of titled things, whether they occupy

positions generally described as legislative or judicial or executive, eagerly and shamelessly unite; the one in framing bloody bills; another in intensifying and aggravating their malignant tendencies by inhuman interpretations and murderous constructions; and the third by rushing with blood-hound impetuosity and relentless cruelty to their execution! All this, variously modified, has been obtruded, age after age, officiously and audaciously, upon all the members of this Republic—has been obtruded upon them at all times and in all places—has dogged them on all high-ways and by-ways—has bent grimly over their pillows, forced its way to the head of their tables, and trodden on their heels when they went out and when they came in! And yet by overwhelming majorities, they persist in describing this accursed conspiracy *as a government*, armed by high Heaven with a true sovereignty! They well-nigh universally identify themselves with it in every thing essential in its structure and characteristic in its history—magnifying its demands on the general confidence, and giving it their countenance and support! It is enough for them that it bears the name, and wears the titles, and wields the prerogatives, and clutches the emoluments which they take to be appropriate to the ruling power. They, therefore, bow to its usurped authority in the face and eyes of the exactions and encroachments and red-handed tyrannies which it malignantly and remorselessly practises! While leading them, open-eyed, to Hell, they proclaim it an ordination of Heaven! To such extremes, so gross and deadly, are they driven by yielding to the control of mere appearances.

Nor do they occupy ground at all more exalted and

substantial amidst their ecclesiastical relations. How can they? They will of course be characteristically *themselves*, in all conditions and on all occasions. He who can recognize a king in a Catiline may easily recognize a priest in a Caiaphas. He who refuses to distinguish between a government and a conspiracy, will hardly see any essential difference between the church and "a den of thieves." He will occupy himself with names and titles; with shows, however hollow, and pretensions, however idle or extravagant. He sees temples and altars and vestments—he witnesses imposing rites and hallowed usages—creeds and professions, sermons—the uplifted eye, the solemn voice, the prayer, loud and long; to such things he ascribes, without inquiry or reflection he ascribes the presence and the power of a true religion! And this, where the aims and the spirit and the influence of Loyalty on the one hand and of Philanthropy on the other, are undeniably wanting! Nay, where the authority of God and the welfare of man are rudely and ruthlessly trodden under foot! All this has been witnessed times unnumbered, and in ways most gross and revolting, wherever Popery prevails. The most palpable absurdities, the most flagitious vices, the most revolting crimes there may prevail as they have prevailed, even among those who occupy the loftiest positions and assume the most hallowed titles without reducing the confidence of their sadden-eyed adherents in their sanctity and authority! Father Richard may be grossly vicious; but what has this to do with his priestly influence or ghostly prerogatives?

And the prevalent religion among ourselves, while word-wise, it *protests* against all this, gives its confidence

and support but too generally to baptized pretensions and consecrated appearances. These it eagerly welcomes, sumptuously maintains, stoutly defends. To extend all abroad the influence of these, it "compasses sea and land." It loudly proclaims these essential to the future welfare of mankind. On this it represents itself as intent as the all-commanding object of aspiration and endeavor. And yet while it asserts word-wise so roundly and so emphatically the sovereignty of Jesus, it resists deed-wise his authority. It refuses to exert itself to protract and extend the influence which his presence and activity so widely and generously diffused around him. Nay, it throws itself at points the most vital, and in respects the most essential, into direct antagonism to him in his efforts to raise the children of Adam to the enjoyment of their birth-right. For man, *as Man*, He labored and suffered; whether Jew or Gentile—Pharisee or Publican—Bond or Free. His bearing toward the one and the other was equally fraternal. The patrons and supporters of the prevalent religion, occupied with the external, the incidental, the partial, the temporary, give their countenance to a most unnatural division of the Human Family into cliques and clans and sects—into mutually repulsive and repellent fragments. He preferred "mercy to sacrifice," and they prefer sacrifice to mercy. He was intent on raising men through loyalty to heaven; and they, on bringing Heaven down to the impiety and misanthropy which they so cunningly excuse or so zealously defend. His presence was a pointed, stern rebuke to the absurd, the self-indulgent—to empty, showy pretenders of all sorts and on all occasions; they encourage or endure, say under the

name of slavery, the most complicated and murderous system of villainy and wickedness which the ingenuity of man or devil could invent. All this, openly and notoriously. Yet it continues to be the prevalent religion, by virtue of the names and forms and professions with which it so cunningly gambles.

In the class thus introduced and described, the ANIMAL predominates. It is encouraged and seconded in the claims to supremacy, which it most blindly and arrogantly urges. Thus the powers and resources of those who welcome its presence and yield to its demands, are placed at its disposal. The higher elements of our nature—the Human within us, it cannot indeed extinguish. They are imperishable—everlastingly vital to our existence. But it can ignore, or abuse, or pervert them. It can neutralize their influence or bring them into subserviency to its designs. And what in this direction it can, it never fails to perpetrate. The Animal is evermore predominant in those who are controlled by appearances. They every where clamorously offer to “sell their birthright for a mess of pottage;” every where prefer the gratification of their senses and their passions to the prerogatives and privileges which belong to their humanity. And so they plunge headlong into darkness and embarrassment. They are one thing in nature and another in aim and exertion. The Laws of their existence they ignore or trample on. They waste their strength in a constant struggle to reduce, to cripple, to degrade themselves. Above the brutes around them by nature, they sink far below them in their practice. The powers and prerogatives which the former do not possess, the latter despise and profane. The brute is constitution-

ally so ; and in behaving brutally behaves naturally and fitly ; but when man behaves brutally, he falls foul of himself, violates the principles of his own existence, and becomes unnatural and monstrous. His condition becomes of course alike repulsive and pitiable. At strife with himself, he cannot be at peace with his Fellows. He is out of tune amidst celestial harmonies. He wages war with the Soul of Nature. He is an alien in his native land ; and poverty-stricken, with the richest inheritance within the reach of his arm.

The ground which they occupy, and the objects which they pursue, they do not understand and cannot explain. They do not care to inquire how they reached the field of activity where they are toiling ; or whence they came and whither they are going. Here they are with their appetites and passions ; with multiplied and pressing necessities which clamorously demand of each of them what he is ill able to afford. He feels impelled, however, to make the attempt ; and to repeat it again and again, however fruitless his exertions. How can he forbear, goaded on by imperious lusts from within and fierce temptations from without ?

The methods which he may employ in his endeavors can hardly be other than ill-advised and unhappy. He is at the mercy of appearances, whose import and bearing he never yet perceived—never even studied. They are for him accidental. As such, he adjusts himself with little thought and much haste to their demands. He is accordingly driven from pillar to post—fluctuating amidst conflicting forces—retracing to-day the steps which he yesterday laboriously took—undoing with one hand what the other had constructed. No

steady light shines upon his thoughts to enable him to select the ways and means which may be adapted to successful effort. The awkwardness of his attempts occasion him excessive toil and exhausting labors. It is only by "the sweat of his brow" that he accomplishes any thing on which he may be intent. The fallen tree, which he would remove to his wood-yard, he drags along, top foremost !

The Active Faculty with which, as a man, he is armed, and in which is lodged his executive powers, lacks the guidance and support of the Reason. Its Laws he refuses to study and obey. The light, clear and certain, which it pours all around, he refuses to appropriate and apply. He thus involves himself in darkness, and of course perplexity. Doubt, uncertainty, apprehension reduce his strength. He cannot perceive the grounds on which any of his attempts may be justified, nor the results they may be adapted to produce. He has renounced the authority of Reason ; and must exert himself as best he may without the guidance and support of Principles—must stumble along, he knows not how nor whither.

And falling out with Reason, he throws himself into conflict with the arrangements and forces which Nature provides : for all these have their origin in Reason and respond promptly and fully to its demands. He, therefore, who renounces its authority is hostile to these arrangements. In his objects, plans, exertions, he resists the influence they are continually and effectively exerting. He will not put himself into the attitude in which he may avail himself of the forces, living and exhaustless, which are here provided. As he is against Nature, how can Nature be his auxiliary ?

The nature which lives within him and breathes all around him ; which, however ignored or contemned or resisted, is only and everlastingly wise, strong and beneficent. How can he succeed in his designs, who in these designs employs *unnatural* expedients and puts forth unnatural exertions ? However defiantly and persistently he may gnaw the file, it is clear enough that the file will remain itself without the least impression or the slightest wound, while he will carry away worn-out teeth and a bleeding mouth.

Thus representing the class to which he belongs, he will feel himself doomed to baffled efforts—to a sweatful, ineffectual drudgery. Necessities, some natural and some factitious, drive him along. He cannot pause in his career. However dark or slippery or precipitous the ground, he must take step after step. However thin and skittish the shadows may be, he recognizes nothing more exalted or substantial as an object of attachment and pursuit. The appearances he is devoted to and intent upon may threaten to baffle or stifle him ; but he cannot persuade himself to look through them or rise above them. He takes them “for better or for worse,” and holds on to the hot iron !

But it is time to turn, as I gladly turn, to the other class already gratefully and honorably introduced. The members are widely and sparsely scattered all abroad—one here and another there—“few and far between”—occupying retired nooks and obscure corners. The animal of their nature, with its senses and appetites and passions—the material objects, amidst which they are placed, and to which they are related, they are far from regarding with indifference or contempt. Their eyes are open on the visible ; their ears

welcome the voice of nature in the infinite variety of sound and accent with which it may be uttered ; to the impressions of touch and taste they are all alive. In all such phenomena they are far more deeply and gratefully interested than the sensualists around them. And well they may be. For upon the consciousness of each of them, the inner meaning, the deep significance of these appearances, shines certainly and clearly. For his benefit they are what their natural office indicates and requires. They are symbols, devised and arranged by the infinite Wisdom. They are signs—replete as such with the highest significance. They are letters in heaven's own alphabet. Blessed is he who, familiar with their form, understands and applies their import.

He may find occupation in the sphere of mechanism. Here he may render service to his fellows in some of the various ways which their necessities may open and indicate. But with whatever specific designs he may be engrossed, he recognizes in his exertions the presence and bows to the authority of *the Principles* which preside over his field of effort. These he studies and applies in the light of his own consciousness. They are there revealed as *constructive Ideas*. As such he adjusts himself to their demands. Their presence cheers, encourages, refreshes him. They are to him guidance and inspiration. He exerts himself reverently and gratefully to body them forth in the works of his hands. This is his aim, resolutely, steadily and persistently held. His success he estimates by a standard, thence derived. Allegiance to constructive principles enables the Artist to work decided improvements into the productions of his skill and enterprise.

His open eye appropriates a sure and piercing light. Whatever may be defective or awkward or obstructive, it may readily detect. And his cordial, cherished affection for his art will impel him to struggle unweariedly for perfection.

In his relations to, in his regard for any of the various Institutions, which have been established for the benefit of mankind, he will adjust himself in thought, exertion, expectation, to its constructive Principle. This he regards as its soul and substance—its life and power. Whatever influence it may exert for the benefit of the Human Family has in this its origin. Without this, it is first lifeless, and then injurious. "The letter killeth." He withdraws his allegiance promptly and fully from every Institution from which its constructive Principle—its vitalizing, enlightening, invigorating soul—has departed.

In the sphere of Politics, he recognizes the presence, and bows to the authority of Government, wherever and however the sovereignty of God and the rights of men are asserted and maintained. Truth with him is the soul of Wisdom; and Wisdom is the source of Power. He who is most loyal to Truth, is most wealthy in Wisdom. He wields a power alike effective and beneficent. He is a Ruler. A true sovereignty beats in his heart, flows in his blood, manifests itself in his relations and exertions. Here a fair occasion, here rich nourishment are furnished, for the truest loyalty. And this our open-eyed, true-hearted observer, already introduced, clearly perceives and deeply feels. No matter under what guise, in what circumstances his sovereign, his superior in wisdom, power, magnanimity, may lift upon him and his fel-

lows "the light of his countenance;" he may be approached as a member of a despised and outlawed class—may be occupied with obscure and menial tasks—may serve his generation in digging ditches or sweeping chimneys—all this, however modified, however presented, in no way and to no extent reduces their respect for his claims or their reverence for his authority. Why should it work any such result? *His character*—his eminence in wisdom, goodness, power—is the substantial, immovable, imperishable basis of his sovereignty. All this, in the ears of the majority, may be mere jargon, alike unintelligible and impracticable. Let those who will, who can offer their allegiance to such "glittering abstractions" as Truth, Order, Justice, bow down here in heart-felt worship; *they* must have something more tangible, more imposing, something which addresses itself more impressively to their senses, appetites and passions. But those whom I am now introducing to my readers, respect always and only what may be respectable; confide always and only in the trustworthy; always and only render homage where homage is clearly due, and must be largely rewarded. Here they recognize a government in which the Eternal Throne is symbolized—in which love, confidence, obedience are a hallowed obligation and a rich privilege.

They with whom we have now to do, distinguish most carefully and for the highest practical purposes between Laws and legislative forms. Any injunction which is not founded on, which is not adjusted to, which is not an expression of, Equity, has with them no authority. It cannot be better than a dead letter; it may be vastly worse. If it require them to resist

the humane impulses, which any occasion whatever may awaken within them, to stifle their own consciences, to fall foul of the nature by which they are distinguished, they trample it under foot. Obligations to suicide they cannot admit, and to assail the Humanity "in which they live and move and have their being," is manifestly suicidal: whether out of regard to some "Fugitive slave bill" or otherwise. Equity is with them the soul of legislation, the only substance of which Law can be constructed. No obligation in conflict with this is possible. This is the very home of obligation. It is evermore under whatever form or aspect or application—it is Duty. As Duty they regard it, and unweariedly endeavor to embody it in their history.

Nor are they other than themselves in the sphere of ecclesiastical exercise and activity. To illustrate the Divine Perfections, to assert and maintain the Divine Authority, to commend and promote the Divine designs, they regard as the sole object for which this sphere was opened and occupied. "God manifest in the flesh" is here the presiding, sovereign Genius. His presence is here to be recognized, his counsels heeded, his commands obeyed, his smiles coveted and rejoiced in. He is especially here to be approached and venerated as the Father, Saviour, Treasure of the Human Family—to be served and confided in as the all-vital, the life-giving Bond—the majestic, beneficent Head, uniting the children of Adam into one fraternity, where under his guidance and control they may mutually subserve each other's improvement and welfare. Just so far as all this is acknowledged, word-wise and deed-wise, in the sphere ecclesiastical, just so far have

its symbols and arrangements and designs a meaning for those whom I am attempting to describe. And wherever and however this may be ignored or despised, they promptly, resolutely, perhaps sternly and indignantly, refuse to confide in, to coöperate with the professed disciples of the Saviour.

Nothing short of good men can with them constitute the Church; men loyal and humane. And wherever these may manifest themselves, and in whatever number equal to "two or three," there is for them "the royal priesthood," with which they are ready to identify themselves.

How clear and certain must be the light which they are permitted to enjoy! Their nature and origin—their relations, vocation and prospects are revealed to their thoughts. The objects which they may properly pursue, lie definitely and fully before them in all their worth and dignity. That these are adapted to their highest necessities, and are fully within the compass of their powers, they clearly perceive. Thus they are enabled to adjust their aims and mature their plans without embarrassment or apprehension. They are encouraged in their efforts by lofty hopes and inspiring expectations.

The methods, moreover, through which they may achieve success, are authoritatively prescribed for their benefit. The means with them are always in full harmony with the end they may be intent upon. They are well aware, that "good can be built up on good alone;" and act accordingly. They promptly and steadfastly refuse to employ falsehood in illustrating and commending Truth; to invade rights in promoting the ends of Justice; to cement any union whatever

with the tears and blood of helpless innocence. The thought of "doing evil that good may come," they hold in deep abhorrence. Their methods, prescribed by sovereign Reason, involve success—are a pledge and a foretaste of the enduring good, to which their aims and their exertions are directed.

In their exertions, therefore, they are in harmony with the Laws of their existence. Their active energies they are able to bring into healthful requisition. Their highest activity proceeds from the deepest repose; and their deepest repose crowns the highest activity. Their very efforts are invigorating, refreshing and inspiring. The more they do, the more they enjoy. Their labors rise to the dignity of Work, and are their own "exceeding great reward."—The Principles to which they maintain their allegiance, bring them into harmony with the arrangements and forces of Nature. Of these they earnestly and gratefully avail themselves. They thus find multiplied, powerful and faithful auxiliaries. They are borne onward by sovereign tendencies. They hold communion with the paternal Soul. His smiles they win. They cannot be baffled or defeated. "Heaven and Earth may pass away;" but nothing can reduce their powers or prevent their triumph.

Such is the description I would offer of the two classes I have ventured to introduce. In their characteristic aims, methods and activity, respectively, they stand over against each other in pointed opposition. On the inclined plane where the sovereign Will has placed them, the one is continually ascending, while the descent of the other is frightfully rapid. The distance which separates the one from the other, every moment widens. And yet they have inherited the

same nature, the one class and the other; sustain the same relations, wield the same powers, and are bound to the Eternal Throne by the same obligations. Why should not those who are controlled by Appearances, break away from the thralldom by which they are embarrassed and degraded? Why should they not open their eyes on the meaning of the problems which every day and every where demand their attention? Why should they not take possession of the priceless blessings which lie within their reach and are urged on their acceptance? Oh! why?

THE LIGHT OF LOYALTY.

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—JOHN 7 : 17.

THE Jews professed to regard the Divine Authority with the deepest reverence. It occupied their thoughts—so they were ready to affirm—it engrossed their affections. In their aims, methods and exertions they put themselves under its guidance and control. In the judgments they formed and the conclusions they held, they accepted and applied it as a standard altogether intelligible and reliable. This was a grave, comprehensive and far-reaching profession. If sincere and consistent, it could not fail to raise them to a high position on elevated ground. They could hardly be long embarrassed with any problem which lay among their duties and relations. Light from the eternal throne must have enabled them to discern their path clearly and certainly amidst their natural responsibilities.

Among this people arose the great Nazarene. In the objects he pursued, in the doctrines he taught, in the deeds he performed, he professedly leaned on the Divine Authority. He openly, earnestly, solemnly declared, that he derived from it the commission under which he acted. Standing on the ground which it afforded, he proclaimed himself the Messiah, and claimed to be treated accordingly. This claim the Jews resisted. They refused to submit to his sceptre. They tried their utmost to puzzle, to baffle, to embar-

ness him. They contradicted, derided, persecuted him. They were eager to persuade themselves and others, that he was an impostor. Thus they stood over against him in pointed opposition. They met his affirmations with a flat denial.—The question at issue between him and them was most significant, comprehensive and far-reaching. It touched every thing vital in the whole compass of their humanity. How could it be intelligently and safely disposed of?

At this point, Jesus of Nazareth proposed a test fully within their reach, and of easy and certain application, by which his claims might be fairly and forever settled. The DOING OF THE DIVINE WILL must shed a clear and piercing light on this great problem. To a trial, thus conducted, he was most ready to submit. To this no candid and earnest inquirer could object. By the natural result, Jesus was forward fully to abide. In this, every one might clearly see and certainly know whether the mission of Jesus originated in God or in himself.

Whatever in Jesus was incidental and peculiar—whatever belonged to him alone in distinction from whatever he possessed in common with mankind at large, would be fitly assigned to a place in the Conditional, the Limited, the Temporary. If to what may be thus described his mission was adjusted—if to such a basis the doctrines he inculcated, were adapted—if in his designs and methods and claims he rose to no higher ground, how could he enjoy himself or impart to others the substantial and imperishable benefits of which our nature is capable, and to which it should aspire? He could possess nothing, enjoy nothing, offer nothing better than the source to which he re-

paired and whence he drew his supplies. This he calls "*himself*." *To prefer this to God must be SELFISHNESS.* It must be to prefer the Conditional to the Absolute—the Limited to the Infinite—the Temporary to the Eternal. This is the essential character—the distinctive mark of selfishness universally, in all its types and aspects. And this must be to treat the objects and relations with which we are conversant, not as they are in themselves and their claims, but as they are not—that is, unnaturally, falsely, unjustly. It must be to introduce falsehood, disorder, injustice into *ourselves*, and through ourselves into the *sphere of activity*, where our energies may find employment. And whatever we may here attempt will bear our image—will be impressed with our characteristics. All this I understand Jesus to apply to himself on the supposition that "he spoke of himself," was under the domination of selfishness. His influence as a Teacher would in that case be directly and powerfully promotive of falsehood, disorder and injustice.

But in God we recognize the Absolute, the Universal, the Eternal. The elements of his nature, the attributes of his character, the principles of his government are thus characterized. Whatever originates in him must bear his image—must be adapted to our higher nature, on which he has impressed his likeness. If from him Jesus derived his commission, he could not but enjoy in himself, he could not but impart to others benefits alike substantial and imperishable. His thoughts would be occupied, his affections engrossed with the divine perfections. To these, as a basis, he would adjust himself in his aims, methods and exertions. These would shine through his history. Truth,

order, justice, he would impress on those who might yield to his influence. Wherever his presence might be welcomed, the authority of God would be recognized and revered.

We may here well advert to the mutual relations of Reason and the Active Faculty, of Principles and Practice, of Science and Art, of Speculation and Exertion.—Reason, Principle, Science, inhere in the Divine Nature. They belong to God. Wherever and however manifested, they reveal his presence and his majesty. The light which they shed upon our consciousness, flows from his throne. It emanates from him as its source and fountain. As his creatures—the product of his wisdom—we appropriate the light thus afforded; as with organs, adapted to that end, we avail ourselves of sun-beams.

The Active Faculty, which involves Practice, Art, Exertion, belongs to us. It enters vitally into human personality. Its exercises are under our control. For them we are responsible. They are the stuff of which our characters are constructed. They are the threads of which the web of human history is composed.—The relation of the Active Faculty to the Reason is most intimate. Reason furnishes the Principles to which the Active Faculty naturally adjusts itself. When it lays hold on these, and exerts itself according to their demands—when it makes them the basis, the standard, the goal of its activity—when it thus bows to their authority and reverently owns their sovereignty, it brings them home to the depths of our consciousness. Then do they fasten on our heart-strings and mingle with our life-blood. Then are they identified with our personality. They live in their benignity, strength

and beauty, in the inmost recesses of our being—of each of us, in the depths of his I myself. Thus they live in us, and we live by them. They become the life of our life—the strength of our strength—the source and inspiration of our joys.—*Now*, according to the Saviour we are qualified to estimate the claims which he urges on our love, confidence and veneration. “If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself.”

But how is this? The bearing of obedience to the Divine requisitions on the recognition of the claims of Jesus as the Messiah, *that* is the subject to which our thoughts are now to be directed.

1. *It is thus, that self-possession—the natural use of our powers, is to be acquired.*—Man, in distinction from all other forms of animal existence, is fitly endowed with reason. The light which it diffuses, he can appropriate; the principles which it enjoins, he can comprehend; the laws which it promulgates, he can obey. The power implied and exercised in this is the characteristic element of the nature he has inherited. It is distinctively the soul and substance of his humanity.—But the laws and principles of the Reason originated in the Eternal Throne. They are an expression of the Divine will. They are a revelation of the Creator. What they require and forbid, he requires and forbids—always, and without exception. Thus, as reasonable creatures, we are fashioned in his image. And this, whether we are aware of it or not, we affirm whenever we so describe mankind.—The principles of the Divine government then; the laws of the Eternal Kingdom are altogether vital to our existence. They enter essentially into the nature by which

we are distinguished. In them we are to seek and find the self of ourselves—the heart of our personality. How then are we to acquire self-possession—TO BECOME ourselves? Clearly by obeying the laws of our existence, which are the laws of the Eternal Throne. By adjusting ourselves in the use of our powers and resources to the principles on which our nature was constructed—our humanity, the human in us, is exercised, developed and matured. We thus “come to ourselves.” We thus get the control of our powers and faculties. Every element of our being is thus brought into fit exercise, and with proper results.

Till then, till our powers are exercised and developed, each according to its nature and relations, till we acquire self-possession, how can we hope to solve any of the problems which are involved in our existence and affect our responsibilities and prospects? We must be ourselves properly before we can exert ourselves happily. How can the spiritual within us wield its energies naturally and effectively, while the animal is in the ascendancy? Passion is blind and headlong. If we spurn the light of Reason; if we resist its restraints and reject its control, submitting to the usurpation of eager appetite and wild impulse, how shall we be able to perceive and distinguish and discriminate—to adjust and weigh and estimate among the objects which address themselves to the higher elements of our nature in the proper sphere of Humanity? Disorder and confusion always prevail wherever and however the Higher is subjected to the Lower, wherever and however passion may take the precedence of reason. And blindness and imbecility are involved in confusion. What can we see with our eyes closed against the light? what can

we do with our hands crippled and fettered by passion? Thus embarrassed, we are utterly disqualified for any of those tasks and attempts which our improvement and welfare imperiously demand. The votaries of avarice, ambition and sensuality amidst the clearest light and the most shining occasions—amidst relations the most significant, duties the most grave and urgent, and the highest advantages, always appear eyeless and impotent. They are whirled around like a feather in an eddy. “Having eyes, they see not; having ears, they cannot hear; neither do they understand.” Problems of the highest import, they dismiss with a vacant stare. From all that is benignant in goodness, attractive in beauty and venerable in wisdom, they turn away to chase shadows and embrace phantoms. Can *they* be expected fairly to weigh and justly to estimate the claims of Jesus, as the Head of the Human Family?

But self-possession acquired, we are prepared for any tasks which may lie within the compass of our Humanity. The light of Reason we now appropriate. The Higher and the Lower are each in its proper place and ready for its natural office. Every power under its own name, and with its own inherent force, may be relied on for its appropriate influence. Reason guides, Passion impels, the Active Faculty executes. Now are we prepared to estimate the claims of any name, of any object in the entire sphere of our relations. Well might the Saviour declare, that “if any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself.”

2. *It is thus that we are raised to our true position—a position at which the clearest and strongest light will shine around us—at which every object in the field of*

our relations will present itself to our regard under its own natural aspects and bearings.—The dominance of Passion throws its subject upon a false position. He is degraded. He sinks below the “beasts that perish.” He wallows in the mire. He lies in wickedness. The field of his observation is narrow, dark, confused. The objects to which he is most intimately and significantly related, are beyond its limits. They of course escape his notice. And those which he sees, he sees under false aspects—distorted and awry.—Whatever may not promise to minister to sensual gratification, he ignores or despises. Whatever may offer to curb his appetites, to restrain his passions—to reduce him to sobriety and self-denial, he avoids or resists. Whatever lies as an obstruction between him and the baits which please his tastes and provoke his inclinations, he attacks with “tooth and nail,” with might and main, ferociously and relentlessly. At the same time he hugely magnifies whatever may be adapted to pamper the flesh and gratify his lusts. All such things he will study and pursue by night and by day, eagerly, obstinately, recklessly. In his eyes and at his position, they will acquire a magnitude equal to the field of his vision and the extent and compass of his wishes. They will engross his thoughts, affections and active energies. What *to him* are Ideas, Laws, Principles? Say what you will about their worth, power and dignity. Illustrate as you please their vital bearings on all things, vast or minute, near or remote, visible and invisible. Demonstrate with never so much clearness and certainty, that in them he “lives and moves and has his being”—that they are vital to his existence and essential to his welfare. The whole

matter he dismisses with a yawn, as dull, tedious, impertinent. What has he to do with abstractions, however imposing and authoritative—with things which lie beyond the reach of his senses and the demands of his appetites—things which he cannot see nor hear nor handle? Ideas, Principles, Laws, whoever saw them in the market or on the exchange? Give him beef, beauty and preferment, and you may do what you please with your Kingdom of Heaven! What, at such a position, can he do with the problems of the Gospel? what with the character and claims of the great Nazarene?

But obedience to the Divine Will, to the Laws of our existence, raises its subject to a true position. They are the soul, the strength, the glory of the Universe. They pervade and vitalize and control whatever lives, acts and enjoys. They are regally present with the strongest and the weakest—the highest and the lowest—the meanest and the most magnificent. They bring all things which yield to their sway, into the fullest, deepest harmony. Whoever adjusts himself to their demands, opens his bosom to their influence. They reach the heart of his heart—penetrate and pervade the core of his personality. They yield him their presence—he yields them his powers. They make their abode with him—he identifies himself with them. He draws them down to the depths of his being—they draw him up to the heights of their nature. Thus they impress themselves, characteristically, upon every thing human in him—thus he avails himself of their presence and power.

Whoever bows to the authority of Reason, the presence of God in the depths of our nature—appropriates

the light, so clear and certain, which it liberally diffuses. The objects to which he is related, arrange themselves among his thoughts, naturally, each in its proper place and with its proper relations. He is *reasonable*; and as such, estimates whatever may touch his responsibilities and affect his welfare. He occupies elevated ground. The field of his vision is clear and sunny. Whatever lies there is revealed to his open eyes, definitely and intelligibly.—Where Truth, where Order, where the everlasting Proprieties prevail—and these are aspects of the Reason—are essentially characteristic of God—there thought, study, discrimination are easy and trustworthy. There any thing may be readily estimated according to its worth, essentially and relatively. This conclusion is insisted on in the New Testament, often, boldly and impressively. As a striking specimen, take the strong declaration of the Saviour: “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” The principles of the Divine Government are royally incarnate in Jesus; whoever may bow to his authority, and thus welcome these principles to his inmost spirit, shall appropriate for himself and the objects around him, a living light. Well might the Saviour authorize the test, to which in the text he invites our confidence.

3. *It is thus that we are able to carry with us every where a STANDARD*, by which we may fairly dispose of the claims which our Fellows may urge on our confidence.—The confidence with which any man may regard his fellows, he measures by a standard which his own character furnishes. He may be the slave of his passions. To avarice, sensuality or ambition, he may

prostitute himself. From some such quarter may proceed the impulses by which he may be swayed and driven. In thought, affection and pursuit, he submits to the exorbitant demands of the pampered, bloated animal which he calls himself. This under every aspect and bearing is with him "all in all."—Now it is easy to see, whether we consult the nature of things or the facts of history, by what standard he will estimate the claims on his confidence of those by whom he may be surrounded. If in their purposes, plans and pursuits, they promise him sympathy and assistance in his designs, he will give them his confidence. As candidates for office, they may expect his countenance and support. He will be busy and loud in urging their names on the confidence of others. He will defend their reputation when held up, never so justly, to general suspicion or abhorrence. The absurdities they may practise, and the crimes they may commit, he will extenuate or excuse or deny. He will gnash his teeth on any who describe them according to their character, and treat them according to their deserts. If they seize on offices to which they are not competent, and assume responsibilities which they cannot honor, he tortures the air with eager acclamations. He goes with them at all lengths, unscrupulously. His confidence, such as it is, he gives them without hesitation or inquiry.—From loyal Souls—from all true, strong and great Names, he turns away with bitter aversion. He cannot endure their presence. He misrepresents, maligns and persecutes them. He tries to blast their reputation and blacken their history. He deals falsely with their objects, methods and motives. He sticks at nothing which may be adapted to prevent their rising to such positions as they may

be fitted to fill with honor to themselves and advantage to others.

What are the conclusions to which *facts* conduct us.—The wisdom and power of the great Nazarene none could deny, who had looked into his face and heard his voice and witnessed his achievements. He was every way qualified to guide and protect. He was wholly and grandly a king. Royalty shone through every passage of his history. He offered himself to the confidence and veneration of those for whose benefit he had accepted of his mission. On grounds the most clear and substantial, he claimed their love, their confidence, their homage. What he counselled them to be and to do, he was himself in the largest measure—the highest degree. It was most obvious and certain, that in submitting to his control, they would at the same time discharge their duty and promote their welfare.—Yet they closed their ears to his voice, and turned away from his presence, contemptuously or spitefully. The benefits he urged on their acceptance, they trampled beneath their feet. So far from submitting to his authority, they spurned him as an impostor. They never paused in their career of absurdity and wickedness, till they had nailed him to the cross.—What was the matter? “What evil had he done?” His integrity and fidelity furnished the only occasion for the hatred they cherished, and the injuries they inflicted. “Every one that doeth evil hateth the light—will not come to the light lest his deeds should be re-proved.” The selfish creatures who stood around our Saviour, saw plainly enough, that they could extract nothing from him flattering to their passions, or promotive of their designs. Between his character and

theirs, there was nothing of coincidence or harmony. His triumph must involve their defeat. How could they give him their confidence? How respond to his demands? How avail themselves of the influences his mission was adapted to exert? They made it manifest by tongue and hand, eagerly, stoutly, recklessly, that "they would not have this Man to reign over them;" that they preferred a robber to the Saviour! His claims on their confidence and coöperation they estimated by a standard which their own character supplied.

In the mean time they identified themselves with the unprincipled, the selfish, the profligate. With great deference they looked up to the wretches who, while they "devoured widows' houses, and for a pretence made long prayers," officiously obtruded themselves upon their fellows as counsellors and protectors. The more manifest and gross their blindness, the more readily and fully did the multitude yield to their arrogance. "The blind, led by the blind," rushed with one accord into the same fatal "ditch." "The world loves its own"—all "who are of the world."

Thus it ever was—thus must ever be. At the ballot-box men vote for themselves, enlarged and intensified in the candidates they prefer. To the claims of wise, strong and good men, the majority never respond. Never! There is nothing they more fear and dread than the character by which any such may be distinguished. You wish me justice, exclaimed the accused on the eve of his trial; *that* of all things I am chiefly afraid of. The majority are well aware, that if Truth and Justice prevail, they can never succeed in their designs. Their hungry appetites and fiery passions,

instead of being ministered unto, will be counteracted and repressed.

But the majority are busy and stout enough in so wielding the elective franchise as to prevent the ascendancy of Truth and Justice in the national counsels and designs. They are sure to set those "on high," in whose tastes and tempers and habits they find a pledge, that each of them will countenance and encourage the absurdities they may plunge into, and the crimes they may commit. The candidate and the voter are essentially alike—differing only, if at all, in the degree in which they cherish and betray the qualities which are characteristic of the one and the other. The majority fill every department of the government with names which the standard, involved in their own character, commends. They never repose their confidence in, they never commit their interests to, leaders essentially other than themselves. The character of the nation is reflected in its government.

The Loyal, in their sympathies and confidence and coöperation confine themselves to the Loyal. In the light of their own character, they clearly perceive from whom they may well expect guidance, encouragement and protection. From such, however regarded by the multitude, they cannot withhold their suffrages. And in recognizing and honoring *their* claims, they recognize and honor the claims of their *common Master*. In bidding them, they bid him, occupy for their benefit the position of Rulers. In the pure and strong light, which their own integrity diffuses, they behold his perfections and bow to his authority. There is at every point something in them characteristically, which responds to the same in him characteristically; recog-

nizing, explaining and commending the ground on which his Messiahship reposes. Thus with warm confidence and strong emphasis, we may, under various aspects and different bearings, repeat the words of the Saviour: "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself."

In review of the ground occupied in this discourse, we may perceive, 1. *How thoughtful, earnest inquirers may amidst warring theories, clashing opinions and conflicting aims and exertions, be brought into harmony and unity with each other.*—No provision, it may be alleged, has been made in the divine arrangements for any such consummation. It cannot be expected, we are confidently assured, that in any community any considerable number of its members will be united in their aims and methods and exertions. Among men every where, there is a wide diversity in their constitutional endowments, their means of information and opportunities for culture, and in the influences which stream in upon them from a thousand sources. The most we can expect is, that in their mutual relations to, and intercourse with each other, they *will agree to differ*. If they can be persuaded to treat each other's prejudices, mistakes, absurdities with patience, indulgence and candor—to give to each other credit for sincerity and good intentions, they proceed as far towards unity as can reasonably be demanded. Hence materials the most heterogeneous and mutually hostile, are under one name or another thrown thoughtlessly together; as if nothing better in the way of union need be attempted, or could be effected. And this, throughout the whole compass of what bears the name of society. This, it is

alleged, is submitted to under the pressure of stern necessity. Thus our fathers talked in their lame attempts to justify themselves for throwing all sorts of mutually repellent things into one heap, and baptizing it with the name of the United States. They did, we are assured, the best they could under the exigencies, which pressed so heavily upon them.

In all this there lurks something quite other than earnestness and honesty; something not at all entitled to respect or even to indulgence.—The Divine Will is the soul and substance of all unity. It is revealed to the consciousness of every thoughtful, earnest, candid child of Adam. It addresses him intelligibly and authoritatively. It requires him to bow to the sovereignty of Truth, Order, Justice. All who obey, are brought into union with the soul of harmony. Thus they are most intimately united to each other. Thus they cannot but see eye to eye, and walk hand in hand. The Principles of the Divine Government bind them to each other intimately, indissolubly and everlastingly. And this in every relation of life, and in every sphere of responsibility.

On no other basis can a union among men be formed and maintained. Every departure from these Principles, must occasion jars, dissensions, conflicts. Injustice and falsehood, however perpetrated and wherever admitted, inevitably rend and divide, throwing every thing they reach into confusion. Can liars be at one with each other? Can those who trample on rectitude and violate justice, trust each other, and cherish towards each other a dear and compact friendship? Can those, be they individuals or be they communities, find repose in each other's bosoms? They may rush

together, herd together, push and pull each other on to absurdity and crime ; but they know full well, each of them, how malignant, false and worthless his fellows are ; how ready they must be, whenever it may seem requisite or convenient, to sacrifice him to their prejudices and passions. You might as easily draw harmony from Hell, as to establish a union on any such foundation.

The falsehood and injustice which are wrought into the political fabric, which we call our country, are bringing forth their fruits in rank abundance. Our countrymen regard the Divine Authority with a stolid contempt. The Principles on which the Eternal Throne reposes, they dismiss with a pitiful sneer, as empty *abstractions*. They set God and Nature at defiance, while they trample, swine-like, on every thing sacred in our common Humanity. They try to prop up what they call the Union, with lies and wrongs, insults and injuries, directed to and heaped upon wretched and helpless innocence. But "the Union," they brag and swagger about, is found to be a most empty and worthless thing. It totters and reels and plunges. It cannot endure. It sets itself against God and Nature. It must change its character speedily and radically, or sink to its own place among the rubbish to which it belongs. Churches, States, Trade-unions, which adjust themselves to the basis on which the Republic is founded, must go to ruin with it. There need be no mistake. It may assay to defend itself by jesuitical cunning and ruffianly violence. It may continue for a time to rely on such auxiliaries. Foolish enough ! These are its deadliest enemies, undermining with malignant diligence its foundations—busy, night and day,

in compassing its overthrow. And they must succeed, inevitably and dreadfully, unless we can be induced to spurn, banish, crush them.

If in church and state men would devote themselves to what they know to be the True, the Right and the Good, they would be true, right and good in their mutual relations and common intercourse. They would respect and cherish the True, the Right and the Good in each other's nature and history. Every right of every creature would be altogether sacred in their thoughts, schemes and exertions. Each would love his neighbor as he loved himself. How could they be otherwise than united? Their hearts would beat in unison. In all their mutual intercourse, the deepest, sweetest harmony would prevail. How intelligible, substantial and practicable such a ground of unison must be!

2. *We must LOOK IN upon ourselves, and NOT ABROAD AMONG OUR FELLOWS, whoever they may be, for THE AUTHORITY by which we are to be controlled in the spheres of thought, resolution and endeavor.*—We are liable at any step in our progress through life to meet with questions which may touch us vitally—may deeply affect our relations and prospects. We may be quite unable to ignore or neglect them. They may be to be studied and decided somehow or other and without delay. And from the consequences which may follow, we may be utterly unable to escape; whatever may be their bearing on our welfare. Such is the condition of every child of Adam.

What, then, shall we do? On whose judgment may we lean? Some of our Fellows may here set up lofty pretensions. They may offer themselves to all

“whom it may concern” as divinely inspired. They may claim to be infallible in the decisions they may make and the judgments they may pronounce. They may be Popes. They may be active in—identified with some imposing council. They may occupy the place of Judges in some Supreme Court. No matter what name they bear—what place they hold. We have each of us his own individual existence and relations. These they cannot dissolve—cannot absorb. They cannot think *our* thoughts—cannot perform *our* actions. They cannot throw themselves between us and our responsibilities. They cannot shield us from guilt or shelter us from punishment. The springs of life in us cannot be transferred to them. They are *they* and we are *we*, individually, respectively and forever. It is the extreme of absurdity and arrogance in them to pretend and attempt to decide for us the questions, whatever they may be, which vitally affect our condition and prospects. It is the extreme of absurdity and servility in us to pretend to yield to their decisions. Woe alike to the leaders and the followers! “If the blind lead the blind, shall not they both fall into the ditch?”

From the will of God, absolutely and solely, we derived our existence and relations. He is the source of all the powers, prerogatives and privileges in which we may rejoice. His will is the basis of our being. It is revealed to us in the Principles which address themselves to our consciousness. *These, inherent in our nature, when once wrought into our habits and history, become in us the foundation of THE PRIVATE JUDGMENTS on which we may safely rely in disposing of the gravest problems.* In the light thus appropriated we may well

decide, each man in and for himself, the most weighty, complicated and far-reaching questions which may affect our duties and our destiny. Obedience to Heaven—the doing of the will of God is the all-essential preparation for any such attempt—and this universally and particularly—in all cases and on all occasions—here and elsewhere—now and forever. The young and the old—the unlettered and the learned—the ruler and the subject may, with all propriety and with entire safety in this way exercise and *maintain the right of private judgment*. May, did I say? They **MUST** in this way exercise and maintain this right—**MUST** do so at whatever expense or hazard, if they would not contract guilt and incur damnation!

And what, after all, is the judgment of Pope, Judge or Counsellor but a *private judgment*? In disposing of the problems which affect human welfare, are they favored with methods peculiar to themselves, through which they are sure to reach the right conclusion? Are they exclusively entitled and admitted to the light of Heaven? On what grounds are we bound to assent to the decisions they pronounce? Are they remarkable for integrity, wisdom and magnanimity? Are they devoted to Truth and Justice? Are they quick to respond to the claims—to *any* claim of our common Humanity? Amidst human relations, responsibilities and exposures, are they eminently, beautifully *human*? Are they habitually occupied as the end of their existence and the goal of their exertions with doing the will of God? And thus do they comply with the condition on which, amidst our duties and trials, we may *know* what may be to be affirmed and what denied?

History utters a voice on this subject to which we may well listen. Those who set up the loftiest claims to our respect and confidence are often, according to its testimony, least entitled to the one or the other. They are often singularly weak and recklessly wicked. "They neither fear God nor regard man." Truth, Order, Justice—even *Decency* they blindly ignore or rashly contemn. They submit to the tyranny of Passion without scruple or resistance. Such are the wretches who, denying the right of private judgment, set themselves up as the oracles of Heaven ! In their presence they require us to suspend our own judgments ! What they may please to offer, we are with all deference to receive—and without hesitation, inquiry or reserve ! The absurdities they utter we are to reverence as the accents of wisdom ; the lies they tell, we are to regard as healthful truths ; the malignant, cruel decisions they may pronounce, we are meekly to submit to as the utterance of yearning, comprehensive love ! In the crucible of the Pope darkness becomes light ; wrong, right ; the monstrous becomes natural and attractive ! Falsehood, whoredom, murder at his touch are transformed into heroic deeds, which God cannot fail largely to reward ! In his name the Pope may encourage his followers to "roll mother and infant down the rocks"—to flood the streets of Paris with the blood of innocence ! A Judge of the Supreme Court may pronounce *personality* mere *property* ; and authorize us to treat our own mother's helpless children as if they were the offspring of swine—"goods and chattels to all intents and purposes whatsoever" ! The judicial lies, which with solemn impudence he may pronounce, must not be freely examined and boldly con-

tradicted! We may know them to be barefaced, glaring, suffocating falsehoods; but as they proceeded from the bloodless lips of some Judge Taney, we must adjust ourselves to their revolting demands as if they were worthy of our complacency and confidence! Thus are we required to attempt the impracticable—to perpetrate the impossible!

Suppose we do our best to take the attitude we are thus required to assume—what then? Can we, however desperately we may struggle to escape, help forming, in some sort, a private judgment? What do we, when we pronounce the Pope, some Council, this or that Judge an infallible authority? What do we, when we condemn all attempts of the untitled and obscure to inquire and reflect—to draw inferences and fasten on conclusions, each in the exercise of his own powers, and to provide for his own welfare? What do we, when we require our Fellows to reverence the decrees of papal Rome or subscribe to a decision of a servile and profligate tribunal? What right have you, my Brother, to bring thought and speech into requisition on any such subject which does not belong equally to all the sons of Adam? If you may occupy yourself with such problems, so may I and all our neighbors. And however you or I may dispose of such inquiries, whether for or against the infallibility of Pope or Judge, are we not in the very act of seizing on an affirmative or a negative, exercising our own powers, and forming a private judgment? May some poor supple creature affirm that when the Pope bellows or Judge Taney mumbles, he himself is bound to suspend his judgment; and may not his earnest neighbor at his elbow declare, in asserting his rights, that the decision

of the one and the bull of the other he shall treat according to their intrinsic merits and natural bearings respectively? How can he escape the open jaws of a crushing contradiction — of a throttling inconsistency *who, in assailing the exercise of a private judgment, himself wields a private judgment!* Who sets his tongue in motion to prove that he and his Fellows are bound to hold their tongues!

And why should not our Fellows generally be encouraged both to exercise and confide in a private judgment? What, I pray you, is requisite to its healthful exercise? Genius, talents, learning—metaphysical acumen—philosophical adroitness and power? Or must a lofty station be provided, or some source of celestial inspiration be opened? Splendor of genius, affluence of attainment, keenness of perception, comprehensiveness of vision—reputation, office, influence—all these, however modified and combined, are no security against error in judgment rank and fatal. They furnish for no one any basis on which he is entitled to wield authority over his less favored Fellows. If he make any such attempt, they may well look him in the face and demand his credentials before yielding to his demands. Amidst the grand relations and grave responsibilities of life, they are as fully entitled as he to the exercise and benefits of a private judgment. They may be very common People—laying small claim to strength, culture, subtlety. They may, however, bow to the authority of Principle—may be obedient to Law—may be true to their own convictions. They may be distinguished for earnestness, consistency and fidelity. They may be honest, disinterested, loyal. They may “do the will of God.” They may be thus

qualified, as they have BECOME themselves, to *think* and *act* for themselves—and this, wherever and whenever thought and action may be requisite for their highest improvement and best welfare. They occupy the only ground on which a private judgment can be fitly formed and happily maintained. All who are capable of obedience to God are capable of the healthful exercise of a private judgment. All who render obedience to God, wield this great prerogative with propriety, dignity and thrice happy effect. And they only. Selfishness, misanthropy, impiety evermore and every where produce thick darkness. Under their control, no man, whatever may be his gifts, station, profession, can be otherwise, amidst his relations and responsibilities, than blind and imbecile. His trains of thought and his modes of action will be awry. Give me *loyalty* in a counsellor and auxiliary, however plain and unpretending may be the figure in which it may be embodied—through which it may manifest itself. Obedience to God naturally presides over the entire sphere of human relations, human exertions, human destiny.

3. On the ground occupied in this discourse, *we may perceive how, by a constant and certain progression, we may rise to the true goal of our existence.*—Doubtless summary methods—shortened paths may be commended to our confidence. In these, our prejudices our passions, our convenience may be consulted. We may be encouraged to rely on some mysterious process in which the animal of our nature shall be addressed, excited, variously affected. Religious shows—consecrated pomps may be exhibited. Some ceremony, earlier or later, may have been employed to introduce

us into the heavenly kingdom. Certain feelings and emotions may be strenuously and solemnly insisted on. But in all this we have what our Saviour describes and condemns as "a climbing up in some other way"—a way strongly marked by the swinish foot-prints of the fraudulent and violent. Here, our Saviour assures us, "the thief and the robber" practise their arts and perpetrate and glory in all sorts of mischief. Let us beware !

The road to the true goal lies clearly and directly before us. The principles on which our nature was constructed, assert their authority in the depths of our being. They awaken within us a sense of obligation. This is the most significant fact in human history. These principles we may well study with fixed attention—with a reverent recognition. In the light which they diffuse, our various duties are clearly and definitely revealed. The obligation, which at any moment in our history may first claim our regard, we are at once to yield to, resolutely and cordially. Thus we may take the first step in the heavenly pathway. In the same spirit and by the same methods we are to urge our way onward and upward. In the performance of every new duty, we take another step up the milky-way on which the angels of God are constantly ascending and descending. Thus are we incessantly and unweariedly to make progress towards the goal where the richest rewards are most freely and generously distributed. Thus are we brought into harmony with the Divine arrangements. Thus are our wills adjusted to his will. Thus do we rise to communion with God. Thus are we identified as his loving, grateful subjects with the Messiah ; whose "meat and drink it was to

do the will of the Heavenly Father." Thus do we honor the mission which brought us from the bosom of the Creator to the task-gardens which are assigned us respectively. Thus will a most beautiful harmony be established between the ends of our existence and the tenor and upshot of our history. "Blessed are those servants whom their Lord, when he cometh, shall find so doing!"

LET THE DEAD BURY THEIR DEAD.

"And He said unto another : Follow me. But he said : Lord, suffer me first to go and bury my Father. Jesus said unto him, Let the dead bury their dead ; but go thou and preach the kingdom of God."
—LUKE 9 : 59, 60.

THE name here addressed, regarded the filial relation, with its attendant duties, under a false construction. Among his thoughts it was somehow inconsistent with the homage and the service which the Messiah demanded. These he thought himself ready to render, when he should have laid the remains of his Father in the grave. Till then, he could not consent to put himself under the sovereign control of the Messiah. Of course, in his thoughts the filial relation could not have been founded upon the divine authority—could not have been a divine arrangement—it could not have been comprehended in the service which the Saviour required. For he could not, as he supposed, at the same time follow him and bury his father. Till the one was completed, the other could not be commenced. Under any such construction, the filial relation was a baseless, insignificant, lifeless affair. It was bereft of the principle of which, if it was any thing—had any meaning, it was a natural expression. It became a dead concern—fit only to occupy the thoughts and hands of those who, trampling on the constructive principles of their own existence, might well be described as "dead"—devoid of a life truly human.

That the Saviour did not underrate and decry filial piety is most evident and certain. How could he ?

His character, his mission and his history were most accurately and fully adjusted to the Laws on which our nature was organized. All the characteristic elements of our common humanity entered under the best types and in the highest degree into his personality. In his aims, methods and exertions—in the objects he pursued—in the spirit he breathed—in the achievements he made, they were manifested beautifully and grandly. Of every thing Human, he was the representative and the sovereign. How could he, then, regard filial piety under any form or aspect otherwise than with complacency? How could he fail to encourage and commend it? Even on the Cross he affectionately and gratefully remembered his mother, and made provision for her welfare.—So much the more must he have abhorred the false and empty thing, which the name addressed in the text was intent on maintaining. It usurped a place in his thoughts and affections to which it was ill-entitled. It took—certainly for the present it took precedence there of the Messiah—of the claims he urged and the benefits he bestowed. Whereas true filial piety could only proceed from a heartfelt regard for his authority—could only grow out of allegiance to his throne. Nothing, therefore, could be more absurd and hurtful than to prefer an arrangement which sprung from his authority to the authority itself, in which the arrangement originated. Hence the strong and pointed terms, in which the Saviour here exposed and corrected the mistake, as gross as it is common, into which our inquirer fell. Under his construction filial piety was a “dead” affair, which “the dead” might well be left to dispose of according to their taste and ability.

Those who were to be intrusted with the task of burying were "dead" in the same sense as the worthless rubbish they might be expected to inter. They habitually violated the Laws of their existence. In their aims and activity they were at variance with the principles on which their nature was constructed. They were one thing, constitutionally; quite another, historically. The Human of the former was perverted in the latter into the Animal. How, then, could the former manifest itself—how even *exist* in the latter? The Humanity which they had inherited was overborne and overwhelmed by the passions which they had cherished. They were "*dead*," therefore; so far as the exercise, enjoyment and manifestation of their proper personality—of their true selves were concerned. Nothing could proceed from them which did not bear their image. Their own impress they could not but leave on whatever they might produce. And they could not be expected to occupy themselves with any task or attempt which was foreign to their character. It was fit and proper that the interment of "their own dead" should be committed to their hands.

With all propriety might the remains of those who had departed this life be described as in the text, as *appropriately the "dead"* of those who had suicidally trampled on every thing vital and characteristic in the nature by which they were distinguished. "Their own dead" these might well be reckoned. For disease, under every type—death, under every form, is the natural result of the violation of the Laws of our existence. This is the exclusive origin of whatever renders our departure from this life repulsive and frightful—of whatever makes death "the king of ter-

rors." But for this, the conclusion of our terrestrial existence would be anticipated with delight, and would be effected under influences and circumstances altogether grateful and inspiring. To every skull and crossbone in the world the disloyal and rebellious have a natural claim. Such relics, wherever found, and in whatever condition, are all "their own," fitly and inalienably.

All the institutions and forms which the all-wise Father has introduced for the benefit of mankind, were constructed on the same principles as our common Humanity. How could they otherwise be adapted to our improvement and welfare? They were adjusted to the nature which we have inherited; and are therefore called *human* institutions. So far as they are what the names they respectively bear represent them to be, they are each an embodiment and manifestation of some constructive principle. This is the soul and the substance of the institution in which it inheres. To this the institution is indebted wholly for all the healthful tendencies with which it may be pregnant—for all the kindly influences it may be adapted to exert. Its happy bearings and good results in human history have here their origin. Of this principle the institution is a symbol and an expression. Bereft of this principle, it becomes dead and worthless. It ought, as soon as possible, to be buried—amidst other worthless or noxious rubbish.

Civil Government is fitly regarded and described as a human institution. That it is in its origin, nature, tendencies. It is designed and adapted to define and defend human rights—to describe and commend human duties—to illustrate and promote human welfare.

Righteousness is naturally the principle whence it derives its significance and power—to which, in all its objects and arrangements—its aims and measures, it carefully adjusts itself. Under its proper character—with its natural influences, it is immeasurably, unspeakably a benefit to mankind—a God-send of inestimable worth and dignity. It is a reflection of the Eternal Throne. It is a shadow of the Infinite Majesty. It is worthy of warm complacency—of lively confidence—of profound veneration—of cordial, liberal, grateful support. But bereft of its constructive principle, it falls worthless to the ground. It is no longer a *human* institution. Its influence is no longer healthful; it is hurtful. It has forfeited all claim to our respect and confidence and support. It is thenceforth a “dead” affair—“good for nothing”—“to be cast out and trodden under foot of men.”

In the sphere of Ecclesiastical thought and endeavor, various forms, arrangements and usages solicit attention. They are more or less appropriate—more or less striking—more or less imposing according to the origin whence they may have sprung, or the circumstances in which they may appear. They are often the result of intense thought and exhausting effort—are often showy and expensive. In almost every community they are prominent among the objects which are pointed at as worthy of observation and study. From them some of our most cherished recollections and impressions were derived. Nor are they, when truly what they claim to be, unworthy of the deep interest which they awaken—the warm admiration which they excite. Their main design, their grand purpose is to set forth and explain and commend the principles, designs and

methods which characterize Christianity. To this they are adapted—for this they were introduced. From this they derive all their significance, worth and beauty. They are to be a medium through which the voice of the Saviour may reach us—through which we may lay hold of the benefits which he is pleased to offer. This is their appropriate office—the sum and substance—the very *being* of their existence. But when the characteristic design for which they were instituted is counteracted or lost sight of in shaping such forms—in organizing such arrangements—in maintaining such usages, they fall into utter worthlessness. Their proper meaning has escaped. They are struck with death, and should be thrown among other shapeless and worthless rubbish.

The sphere of business was opened as a field in which the principle of Work and Wages might be illustrated and applied and maintained. This is the mainspring of all the machinery which may here be put in motion. The intimate relation which naturally unites work with wages and wages with work, should here be explained and insisted on. From this, every thing belonging here should spring, and to this be adjusted. Work should be performed as the condition of wages; and wages should be offered as the encouragement of work. So far as the arrangements here maintained; the objects here pursued; the expedients here preferred are a true exponent and confirmation of this principle, they are to be regarded with complacency and respect—they are to be prized and protected. But no sooner do they fail to manifest and honor the principle to which they belong, than they forfeit not only all respect and confidence, but their very existence also.

Their tendency is wholly to mischief and misery. They become a nuisance which ought at once to be abated.

Such are some of the various forms of death to which our Saviour in the text so pointedly and solemnly adverts. Wherever the constructive principle, on which any thing to which we may have access was fashioned, has departed, that thing, however imposing and however venerated, becomes insignificant and worthless. It must thenceforth be a form without a heart—a shadow devoid of substance. It is fit only for the coffin and the grave.

The term “bury” in the text our Saviour employs comprehensively. It is the last service we can perform for any object which lies within the sphere of mortality. It comprehends and represents whatever may be to be attempted for the benefit of terrestrial things, from first to last, during the whole term of their appearance. It is the last office of filial piety; and implies whatever might be incumbent on a child in protecting and sustaining and cheering his parents all along the path down which old age may totter. So with regard to institutions and arrangements which are decaying and death-struck. To bury them is to conclude a series of thought and effort on their behalf extending through their whole history.

Now, our Saviour in the text describes those to whom we should leave the performance of all such services. In so doing he adjusts himself to the Law of fitness and congruity. “Let the dead bury their own dead.” Let those who trample on the principles on which their nature was constructed dispose of the arrangements and institutions around them, from which

the vitalizing ideas on which they were founded have departed. This injunction is according to the everlasting proprieties. What it enjoins, fitness commends and demands.

For these arrangements and institutions have lost their significance and power through the infectious breath and palsyng hand of unprincipled pretenders. Their "image and superscription" they impress on every thing they handle. And this in all their relations to every human institution. They trample rudely and wantonly on the principles which are essential to their own existence as human creatures. These principles, as heart-strings, run through every human institution. They are the very threads which are woven into its tissue. He who treads them down as the vitality of his own existence, cannot be supposed to respect and cherish them as the basis of the institutions with which he may be connected.

Those whom the Saviour describes as "dead" are far from averse to the task which seems here to be assigned them. The institutions and arrangements to which I have so freely and frequently adverted, are what they are—insignificant and powerless—through their agency. The presence and authority of principle, under any name or modification, they cannot endure. They regard it with apprehension and remorse as the murderer the gallows. Its triumph is their defeat. To exalt it is to abase them. They promptly, stoutly, obstinately refuse to attempt any thing adapted in any way to its prevalence and influence. They can regard no human institution with complacency—to nothing human can they be induced to lend their sympathy and support, whether animate or inanimate, till they have robbed it

of its constructive principle. Till then they can by no means be induced to give their countenance and support to any candidate for office either in the sphere ecclesiastical or political. Imagine a name, distinguished for wisdom and integrity and philanthropy—a genuine and powerful “son of man,” seated in this Republic in the presidential chair! Any such imagination is in direct and flagrant conflict with all probability and all history. A stern, comprehensive and unyielding regard for principle has always been an insuperable obstacle to political elevation. Candidates for office, and the holders of office have, with the fewest exceptions, been known to be totally unprincipled. In every department of the government they have here united in sacrificing the principles on which our nature was constructed to trivial and pitiful expedients—to the demands of unbridled passion. Voters, neglectful or defiant of principle, will cast their ballots only for candidates like themselves—for wretches “who would break the world in pieces to make a stool to sit on”—who would sacrifice the life-blood of humanity to fame or emolument. Such creatures, in church and state, they raise to the summits of that monstrous compost-heap, which they call society. These, of every man, who contributes to their elevation and admits their claims, are “his own dead.” They properly belong to him. They are what they are with his consent or assistance. In aim, activity and character, they are suited to his taste, prejudices and purposes. They are what he desires and demands. He is of course disposed to defend and encourage and sustain them. For this he is ready to submit to exhausting toil and heavy expenses. He will cheat and lie—trample on honor

and decency—put himself into the most degrading attitudes and exhibit the most ridiculous antics to get them into office—hoping that his party in general, and perhaps himself in particular, may thus ascend the pole where human monkeys display, nakedly and broadly, whatever in themselves is most revolting and disgusting! He pronounces it well thus to lay out his strength and expend his money. These mortifying conclusions are fully confirmed by whatever characterizes the scenes witnessed among us at any popular election. Of all these, hard cider and log-cabins are a fit symbol and example. How can a President be elected without some such expedient? And what party can be named which is not ready to pay the expenses?

The conclusion on which we have thus been forced, is of course fully applicable to the institutions and arrangements which may any where, and under any name, prevail. They must be separated, each from its constructive principle, before those whom the text introduces can be induced to give it their countenance and support. In the multiplied revolutions which have rent and torn the Human Family, when were the natural objects of civil government made the subject of controversy and the occasion of war? Windy, frothy talk enough, perhaps, about justice, human rights and freedom was poured upon the loathing ear; but clearly for quite other purposes than the words employed might naturally indicate. For the actors, both principal and subordinate, in the scenes thus adverted to, have generally themselves been servile and unjust—the prompt and stout assailants of the rights to which mankind are naturally entitled. Had they

been assured that, as the result of their political enterprise and martial adventures, a government would spring up, accurately and fully adjusted to the demands of the Eternal Throne—expressive and promotive every way of order and justice—where righteousness, in all its applications and bearings, would find a home, they would at once have abandoned the ground they had attempted to occupy. The majority of our countrymen can wrangle and wrestle in the sphere of politics about modes and forms and names—about the skeleton of civil government; but put a living soul into the skeleton—give to such names and forms and modes their proper significance—let the prerogatives of God and the rights of man be clearly defined, be authoritatively asserted, be effectually protected, and they would at once, loudly enough, pronounce politics a dull, barren, repulsive affair—too low by half to interest their thoughts or enlist their energies.

What effect, I may demand, would be produced by adjusting the usages and arrangements which might be admitted into the sphere of business and of commerce to the Law of Work and Wages? How would the workshop, the market, the exchange be affected? If Equity were there as the presiding genius, to unveil her face and utter her voice—if her presence were there authoritatively manifested, what would become of the multitudes which now eagerly and confidently there gather themselves together? How generally would they not feel themselves chilled, crippled, repulsed! Grass might grow, unmolested, in the open market. The exchange might be abandoned as fit only for a refuge for the fugitive. Business—commerce must not be conducted “on principle”—must be pushed ahead

in opposition to principle, if general sympathy, patronage, coöperation are to be expected.

But no where can such conclusions find illustrations and proofs more striking and effective than in the sphere ecclesiastical. It is no objection with the majority to the church, provided it offer sumptuous shows and urge lofty pretensions, that it is absurd, imbecile and servile. Far otherwise. They could not otherwise give it their countenance—could not even endure its presence. If it were an embodiment, all true, vital and powerful, of Christianity—if it copied the example, inculcated the doctrines, asserted the authority of the Messiah, it would at once lose its hold on those who now give it their presence and their support. They cannot endure the thought that beyond the province of the senses—beyond the compass of the passions, objects and relations of the highest and most enduring significance demand our thoughts, affections, and endeavors; that to treat them with indifference or contempt must be to play the madman and the suicide; that to them we must bring whatever lies under our control into subserviency or be undone. Such conclusions startle, alarm, exasperate them. They would, therefore, exclude them from their thoughts as inconvenient and embarrassing. Why should they welcome the presence and encourage the activity of those who give them arm and soul—who bring tongue and hand into requisition to expound, confirm and apply them? But give them the name without the idea—the form without the substance—imposing appearances bereft of their awful import—give them the dead, mouldy relics of Christianity—its corpse, lying in state; and they are at your service. They will help

you put a tall steeple on your church and a tall preacher in your pulpit. They are quite themselves—very much at home in thus “burying the dead.”

For to this they have always been accustomed. With this they commenced their career. When they first began to go alone—to exercise their powers, it was this that their nurses and overseers encouraged them to attempt. The first lessons which they received in the nursery were adapted to this service. For this they were trained in whatever belonged to their subsequent education. Whatever might have been neglected, this was most carefully attended to. By night, by day—at home, abroad, their attention was constantly directed to the one comprehensive art of “burying the dead.” When they had left the schools and set up business for themselves, they were reckoned accomplished and trustworthy as they proved themselves adroit, enterprising and effective in this business. The position to which they were assigned—the estimation in which they were held—the rewards with which they were enriched, depended mainly on this in economy, in politics, in religion. As economists, as statesmen, as ecclesiastics, they were looked up to and applauded as great, if in this they were superior to their fellows. Proofs, multiplied and mortifying, of all this, you may find in every department of human activity in this and every other country. The names who have won from the world the title of “*great*,” have reached this distinction through their superior adroitness, address and success in adjusting themselves to empty forms; to arrangements and usages from which their proper meaning had escaped; to institutions, built up on the denial and renunciation of the principles which they

nominally represented. "Let the dead, then, bury the dead;" for to this they have always been accustomed.

And surely they are numerous enough. They have ever been in the majority. Of the young and the old—of the learned and the rude—of the strong and the weak—of those who occupy the heights, and of those who occupy the depths of human existence—here, there, every where—at all times and in all circumstances they constitute the bulk and the mass. They control all modes and fashions and usages. They modify and direct and color the general sentiment, whatever it may be, and whatever it may demand. In every election they prevail—in every war they triumph. Their presence is dominant and their voice is sovereign on the market and in the exchange—in church and state. Wherever *numbers* are demanded in "burying the dead"—in attending to, and disposing of, any design which, under any name and form, may belong to the sphere of mere appearances, they are at your service. They are sure to gather around you in crowds—to urge themselves upon you as practised, devoted, enterprising sextons—to whom the scent of graves, new or old—open or closed, is most grateful and refreshing.

Why, then, should loyal souls—sparsely scattered over a wide surface—here one and there another—in retired nooks and obscure corners—known by those around them as "pilgrims and strangers," especially open to suspicion or aversion—why should they offer sympathy and aid to the majority in performing the tasks to which they are so fully competent and strongly disposed? Why load themselves with coals for Newcastle? Surely there are empty forms and idle shows

enough already in the world without my attempting to add to the number. Surely I need not offer my assistance in modifying or managing or commending any of the worthless vanities which now occupy the thoughts and the hands of the multitude. I might well be regarded as officious and meddlesome—as attempting what might well be left to the ready zeal and effective exertions of those who regard this as their proper vocation—their chosen and cherished employment.

Were we, moreover, to join them in their designs and endeavors, we should thus inflict upon them a heavy injury. They need to be convinced of the errors into which they have fallen, and recalled from the vanities with which they are engrossed. They are otherwise undone. Every true man is bound in this very thing to exert himself—for their deliverance—to come to the rescue. It is his to present to them in his own history such a model of character, and such a pattern of conduct as may be best adapted to awaken within them salutary convictions, healthful resolutions and manly endeavors. And this he can by no means do, if he identifies himself with them in their aims, methods and exertions—if he unites with them in “burying their dead.” He will thus leave them the victims of gross delusions, and involve himself in the guilt and misery to which they are exposed. He has something else to attempt. And to this the Saviour, with great earnestness and emphasis, in the passage before us, invites our attention. Let us give heed to the comprehensive duty which he here enjoins: “Go thou and preach the kingdom of God.”

Let us earnestly inquire what that may be on which the Saviour here so solemnly insists under the phrase

“the kingdom of God.” And the more so, as this is a subject which he frequently introduces in his discourses as marked by bearings upon our welfare altogether vital. It is “the kingdom of God.” Sovereignty is essential to his existence. It springs from the elements of his being and the attributes of his character. To be what he is is necessarily to be king. Every manifestation of himself must be a proclamation of his majesty. For in wisdom, goodness and power united, authority must inhere. It is asserted and felt wherever, in the whole compass of human thought and endeavor, these are manifested. And in him these Ideas, vital, germinative and fruit-bearing, live in the highest degree and under the most impressive types: live, therefore, in him right royally.—Now he is continually manifesting himself to human consciousness *through the Laws* which prevail throughout the entire sphere of our existence. These we recognize and describe under their own proper character. They force their way to our inmost consciousness authoritatively. They impress themselves upon us as the source and measure of our obligations; and this by an inherent power which we cannot deny or resist. We may, indeed, refuse to put ourselves in harmony with their demands. We may trample on their high claims. We may subject ourselves to the guilt and curse of outlawry. But the sense of obligation which they never fail to produce, we cannot extinguish or exclude. All men agree with all men that they OUGHT to be and to do what the laws require. *And Law is the all-essential element of a kingdom.*

It is “the kingdom of God” which our Saviour here commends to our study and veneration. It must, then,

be an expression and revelation of himself characteristically. The attributes of his character must be the principles on which it is constructed and maintained. In its provisions and arrangements, and designs and institutions, his perfections must be revealed—his wisdom, goodness, power and faithfulness must shine forth, clearly and impressively. He is the very soul of his kingdom. Where he is, that is; where that is, he is. There is his presence, his majesty, his glory, his blessedness.

All the elements of a kingdom are here to be reverently and gratefully recognized and acknowledged. The Laws which are here announced carry in them and with them their own authority. They cannot come home to human consciousness without awakening there a sense of obligation. Their natural application to himself and others, no thoughtful man can fail to perceive. And every where, in the entire compass of experience, observation and history, facts are every day accumulating, evincing most clearly and decisively that obedience is always well rewarded and disobedience punished.

It is "the kingdom of God" to which our thoughts are here directed. It must, then, be as *universal* as his presence. He is every where—and every where *Himself*. He is the soul of the Universe. His own proper character he every where manifests. His own proper position he every where maintains. His own proper authority he every where asserts. His kingship cannot be separated from himself. He is every way and every where royal. All things, the near and the remote—the great and the small—the visible and the invisible—the physical and the spiritual, are under his jurisdic-

tion. Go where we will—look where we may—take any field of inquiry within the range of thought and imagination—we are still beneath his eye and his sceptre. In dense darkness—in light intense—in solitude—amidst the multitude—in the midst of business—in the closet—during all the days of the year and all the hours of the day and all the moments of the hour, we are beneath his majesty.

The kingdom thus described, the Saviour urges the inquirer in the text and us through him to proclaim. And this in direct and pointed opposition to the way in which the buriers of the dead are occupied. Never was a disjunctive conjunction, an expressive *but* employed with greater propriety or stronger emphasis. The two offices here introduced stand over against each other like a bold affirmative and a flat negative in marked contrast. — Whoever may waste time and strength in managing and disposing of lifeless institutions, arrangements and designs, it is for us individually, each in his place, “every man according to his ability,” “to preach the kingdom of God.” “Go THOU,” under thine own name and with thine own power, and devote arm and soul to this great service. And this, in every way, word-wise and deed-wise—by power of speech and force of character.

The principles of this kingdom are the laws of our existence. They enter constructively and vitally into the nature we have inherited. They assert their authority in the depths of our being. Here they proclaim their sovereignty and demand obedience. In obeying the Saviour, then, we shall first recognize their presence and study their import. We shall candidly and earnestly mark their bearing upon the aims, me-

thods, efforts which may reach our thoughts and stir our energies. Whatever may belong to the Active Faculty within us, we shall submit to their guidance and control. It will be our steadfast purpose and our resolute endeavor to form ourselves—to fashion our character on the model which they furnish. We shall welcome them in full authority to the heart of our hearts—to our inmost spirits. Their absolute dominion over us—over our thoughts, affections, active energies, we shall regard as the highest consummation to which we can aspire—as involving wisdom, goodness, strength—the freest development, fullest maturity and happiest enjoyment of ourselves—of our proper personality. Thus these laws will identify themselves with all that is voluntary as well as with all that is constitutional in our history. They will look through our eyes and speak through our lips and act through our exertions. They will live in us and we shall live through them. Wherever we go they will go with us; whatever we attempt we shall attempt on their authority. Thus in every manifestation of ourselves, we shall proclaim “the kingdom of God.”

Thus we rise to unity with ourselves and to unity with and under the Messiah.—For in him these principles, as the organic elements of his being, were embodied in singular strength, symmetry and beauty. Our nature in him was raised to the highest pitch of worth and dignity. It was in him purely, preëminently, royally human. It furnished the broadest, firmest, most stable basis for exalted character.—In the exercise of his powers according to the principles of our Humanity, this character was formed and manifested. For he was evermore and in the highest de-

gree true to the principles of his existence. They were clearly revealed to his eye—they were unspeakably dear to his heart—they took fast hold of his active energies. In all he inculcated, in all he achieved, in all he enjoyed, their sovereign influence he most gratefully welcomed. From them he derived wisdom, power, magnanimity—and all these in the largest measure and the highest degree. He thus ascended in our nature to the loftiest pinnacle in excellence and dignity to which thought can climb or imagination aspire. In this his royalty consisted. This was the soul and substance of the Messiahship—the very stuff of which his throne was constructed. His kingship was founded in the elements of his nature and the attributes of his character—the latter being of the former a clear, full and beautiful manifestation. Thus of the “kingdom of God” he became for the Human Family the soul and substance. Its principles and laws—its institutions and arrangements were all involved in his history—must all be evolved from it if they were to be proclaimed to mankind.—*Fidelity to the organic principles of our nature must, then, unite us to Him as our head and sovereign.* It is thus we proclaim him the Messiah—thus “preach the kingdom of God.”

In loyalty to him, we find ourselves—*become* distinctively and consistently ourselves. We are at one with ourselves when our *history* is built up on the *nature* we have inherited. Till then we are one thing in constitution and structure and quite another in aim, exertion and manifestation. As on the one hand inheriting in the depths of our consciousness the principles of the Divine kingdom, and on the other as borne away by lawless appetites and unbridled passions, we are in con-

flict with ourselves. Integrity and consistency we cannot maintain and manifest. In adjusting ourselves to the principles in which the "kingdom of God" consists, we rise to integrity and unity. We cease to be *monsters* and become MEN—the outward becoming a true index of the inward. And having reached this consummation and ascended to this eminence—having attained to true and substantial unity, we shall be ourselves—shall manifest ourselves in all the relations we may sustain and on all the occasions in which we may lay out our strength and expend our resources.

In the sphere of business, and amidst the domestic relations, we shall be true to the high demands of Truth, Order and Justice. We shall take each his own appropriate place and insist on others falling into theirs. Whatever may come under our control we shall treat—shall dispose of according to its character. To every thing, brute or human, within the sphere of our interests and responsibilities, we shall render its due promptly and fully. In our intercourse with our superiors, equals and inferiors, we shall, on a small scale and a large scale, on occasions ordinary and extraordinary, in public and in private—we shall honor and apply the principles of the Heavenly kingdom—thus constantly strengthening their hold upon ourselves and commending them to the study and confidence of our fellows. In the field as husbandmen, in the workshop as artisans—in the exercise of mind and in the exercise of muscle—amidst our necessities, tasks and resources, we shall, as our all-engrossing purpose, maintain the authority of the universal Sovereign ; and thus contribute, according to our ability, to the objects of his government. Truth, Order, Justice will impress their

image on the acres we cultivate, the wares we produce, the very tools we work with.

In the sphere of Civil Government we shall resolutely maintain the position of loyalty to "the kingdom of God;" and this, whatever may be our political relations and responsibilities. This we shall regard as a medium through which the Heavenly Majesty may be manifested and venerated. As such, and only as such, we shall coöperate with it in its methods and designs—shall give it our countenance and support. That it may be such every way and in the highest degree, we shall wakefully and vigorously exert ourselves. To the extent of our influence we shall see to it that in all its institutions, arrangements and appliances, it adjust itself to the Eternal Throne—that it build itself up on Truth, Order, Justice as its natural basis. To those who most cordially and powerfully assert the authority of these sovereign Ideas, we shall offer our allegiance as our Heaven-appointed rulers. We shall recognize their commission in their character—in the likeness they bear to the King of kings—in their deep-toned and comprehensive loyalty to the Heavenly Majesty. And this in whatever estimation they may be held by the majority of their fellows and in whatever circumstances they may be placed. Amidst what may claim to be the arrangements of society, they may be thrust into obscure corners; may be occupied with menial services; may be regarded with contempt or aversion. Nay, they may be repelled by their fellows generally as singular, or infatuated, or reckless, or obstinate—as a disturbing force amidst the elements and arrangements and harmonies of society. They may even be pronounced criminal as contemning the authority and

violating the ordinances and resisting the designs of the communities in which their relations and responsibilities are to be welcomed. No matter. In our thoughts, affections and exertions, they will hold a place corresponding to their lofty aims and heroic exertions—to the *character* by which they are distinguished. To them we shall look for counsel, encouragement and protection. We shall cordially, gratefully, reverently regard them as our rulers. We shall earnestly yield them countenance, coöperation, support. They will be a medium through which our loyalty to Heaven may be exercised, strengthened and manifested. Thus, through them, we shall proclaim “the kingdom of God.”—And no others shall we recognize and venerate as entitled to the place and the honors of Rulers, however the majorities of their fellows may pronounce them so. The acclamation of the multitude, however loud and unanimous, will with us be no source of authority—no title to homage and obedience. If at any time tempted to yield to the influences thus exerted, we shall recover our balance in remembering by whose voices the Messiah was condemned to crucifixion. From unprincipled and profligate wretches we shall turn away with stern abhorrence—and all the more promptly and decisively if they expose themselves on the summits of society—if they lay their harpy hands on prerogatives and privileges which they cannot fail to abuse and degrade. If forced to submit to their exactions in any form or measure, we shall do so, as we submit to the lawless demands of the robber or assassin. Thus shall we maintain our allegiance to the Source of all sovereignty.

In the sphere of ecclesiastical relations and respon-

sibilities, we shall moreover maintain our integrity and consistency. We shall keep our eyes fixed resolutely and reverently on the object for which the Christian Church and the Christian Ministry were established. This object we shall labor earnestly and untiringly to subserve and promote. To the extent of our influence, we shall see to it, that the Church, with its institutions and arrangements, with its doctrines and designs and endeavors, is a true symbol—a fair representation of the Heavenly Kingdom. The principles which are there revealed, must be here embodied and honored. The aims which are there held, must be here recognized and pursued. The methods which are there preferred, must be here employed. The spirit which is there breathed, must be here cherished. The authority of God, which is there revered, must be here asserted. The rights and duties, the prerogatives and privileges, which are there acknowledged, must be here enjoyed.—Those who characteristically yield to such obligations, we shall recognize as vital elements—as living members of the Christian Church. And this, whether they do or do not belong to an organization, under this name or that—whether they have or have not subscribed to this or that creed—made these or those professions.—A refusal to yield to these obligations will with us exclude any man, any community, from the bosom of the Church—whatever otherwise may be their position, professions and reputation. They may set up the strongest claims and make the highest pretensions; the majority may submit to their demands and bow to their prerogatives. No matter. If they fail to cherish and express the filial in their relations to the universal Father; if they refuse to vindicate the rights, redress the wrongs and promote the welfare of their fellow-

men, without respect to classes, clans and castes—without respect to color or condition—without respect to sects and parties, we shall hold them up to general abhorrence as false, malignant, mischievous. Thus shall we proclaim, negatively and affirmatively, the Kingdom of God.

Our tongues, moreover, will be specifically and directly enlisted in this great service. Whenever and wherever we may open our lips, we shall speak in behalf of "the Kingdom of God."—Our relations to the domestic circles to which we may respectively belong, we shall explain and commend in the light of the divine authority. The paternal and the filial, with whatever they may involve or imply, will in our thoughts and speech be referred to a heavenly origin, and be urged on the attention of others accordingly.—And so in the maxims and doctrines and discussions, to which in the sphere of economy and business we may give our countenance, we shall take counsel of the heavenly wisdom, and adjust our conclusions to the oracles of God. The principles of his government we shall magnify as the natural foundation of all commercial intercourse. All attempts here to build up one on the ruins of another, on a large or a small scale, we shall be forward to expose and prompt to condemn. Work without wages, and wages without work, we shall hold up to general reprobation; and this, under whatever disguises, and for whatever purposes, such absurdities may be practised, and such wrongs inflicted.—If we occupy, one here and another there, the position of an interpreter of the Will, of an Expounder of the Word of God, we shall explain and enforce the demands of his throne in application to all human relations. For

instance, the elements, the origin, the design, the tendencies of civil government, as an institution, we shall define and illustrate. Where these elements exist, there in our inculcations this institution will be recognized and honored. It will through these elements be traced to its proper origin in the Eternal Throne. Its design—to adapt the sovereignty of God to the comprehension and exigencies of the Human Family, under their present form of existence—will be clearly explained. Its tendency to awaken and nourish and confirm in them the spirit of loyalty, and thus in every way and in the highest degree to promote their improvement and welfare, will be set in a clear and certain light. And such conclusions respecting civil government, we shall commend, whether in our relations to it we occupy the Pulpit, the hall of Legislation or a place in the court of Justice. The modes of definition, argument, illustration, in the one and in the other, may be different, but no difference will prevail in the doctrines inculcated.—And what is thus affirmed of one, may be affirmed of all human institutions. In our thoughts and in our speech, the authority of God—the principles of his government will be the form and substance of them all; whatever incidental differences of modification and description may obtain among them.—Thus, deed-wise and word-wise, we shall “preach the Kingdom of God”—proclaim the sovereignty of the universal King.

What then shall we do amidst the forms of death on the one hand, and the powers of life on the other? The various institutions to which we are related, which urge upon us incessantly and imperiously their respective demands—how shall we regard them? Here two

things quite distinct from each other solicit our attention—the *principles* in which they originated, and the *forms* which have assumed their names and their offices respectively. As embodied and maintained, they are marked by defects as radical as they are flagrant. In aim, method and influence they are subversive of the objects which they professedly subserve. The institution of *civil government* comprehends and represents all the institutions to which we are related. In Letters, in Economy, in Religion, it is bound to protect and encourage and assist us. It is bound to afford us the best examples as well as the most clear and weighty lessons of instruction; and this throughout the whole compass of its presence and its prerogatives. The principles of the divine government it is bound to assert and maintain for the honor of the heavenly Majesty, and for the welfare of all who are under its control. It is bound in every way and by all means to vindicate human rights for the benefit of all human creatures, within the reach of its power. On this ground alone it is entitled to recognition, respect and support. But what, if instead of this we find ourselves in the presence of a so-called government, which ignores or contemns all these its natural offices and prerogatives. The condition of wielding the elective franchise lies in the age to which you have advanced and the country in which you were born—not at all in the capacities and character by which you may be distinguished. Of your relations, rights and responsibilities, as connected with the Republic, you may be profoundly ignorant or wholly heedless. You may be the vassal and the victim of pampered passion and eager, unbridled appetite. You may clutch at the bribes which profligate

aspirants may offer. Your vote you may sell to the highest bidder. You may prostitute yourself in the open street to office-seekers. Base, false and drunk—the dupe of dupes, the slave of slaves, the clown of mountebanks—you may stagger up to the ballot-box. Your bearing and deportment may proclaim you reckless, profligate, abandoned, ready to trample alike on human rights and the divine prerogatives—eager to sacrifice to grim and grinning fiends every thing significant, sacred, beautiful in the sphere on which you have obtruded your obscene and frightful presence. No matter. You are welcomed and courted as a member of the American family of sovereigns; born, like all your headlong, profligate fellows, if not with a gold spoon in your mouth, certainly with a sceptre in your hand. You have, according to our political philosophers and prophets—and “their name is Legion”—an inalienable right to assail the authority of God and the welfare of Man! Your country is the clay and you are the potter; make it when and how you please a “vessel of dishonor;” who cares? It is your own affair—nobody’s business but your own!

And in the result, what creatures may we expect will be thrust into the high places of official responsibility and power? Just such as at different positions now cripple and degrade the Republic. The ruler is the voter, intensified and aggravated. It is inscribed in his history—it is written on his forehead: “I fear not God—I regard not Man.” The attitude which the principal figures in this Republic unblushingly assume in their relations to our common Humanity and the various institutions established for our benefit, may be fairly and certainly inferred from the countenance and

support which they give, deliberately and habitually, to American slavery. This bantling, a revolting and accursed cross between drivelling idiocy and murderous malignity, they take to what they call their bosoms and nourish on what they call their life-blood. They vigilantly, strenuously and obstinately defend it; they unweariedly dandle it on their knees; they obtrusively commend it to the admiration and confidence of all to whom they may gain access. It is the very keel in their ship of state, to which every rib and knee and plank are solicitously adjusted.—Busy they are, of course, in undermining every institution to which we are related. *In Economy* they rudely and ruthlessly trample on the Law of Work and Wages. The doctrine which they practically inculcate, forbids the cater to work, or the worker to eat. The capitalist may make property of the laborer—may extort his sweat and shed his blood for his own gratification or emolument. The laborer may lay claim to nothing but insults and injuries; these are all his own, under every variety of type and degree. Thus, under the influence of the creatures who have usurped the reins of government, Economy in all its principles, arrangements and demands is undermined and subverted.—In the sphere *Ecclesiastical*, the blasphemies they utter, and the sacrileges they commit through the same medium, are most enormous and shocking. They ascribe to God and Nature the most bare-faced and revolting violations of the edicts of the One and the laws of the Other—describing God as at war with God, and Nature as in conflict with Nature. The God of Truth, according to their representations, gives his countenance to the grossest falsehood; the God of Order encourages the

most flagrant disorder; the God of Justice sanctions the foulest injustice; the God of Love smiles on the most malignant hatred. The God who proclaims his stern abhorrence "of respect of persons," takes no exceptions at the presence and prevalence of the cord of caste; is not displeased with those who, regardless of the intrinsic merits and solid claims of their fellows, scorn and spurn them on account of the sheer incidents or bare accidents of their existence or history. Slavery can by no means be endured in the sphere ecclesiastic, without forcing upon it such rank absurdities and gross blasphemies. And these must of course exclude every thing natural, healthful, vigorous. All things here must fall into utter confusion, imbecility and contempt.

The private history of the figures thus introduced, is in keeping with their official career. They are often notorious for gigantic vices, which they eagerly and openly practise. These they seem to regard as a perquisite of the offices to which they have been elevated. They reckon themselves great men, and infer their title to great indulgences. They are as prominent figures on the race-ground, in the grog-shop and the brothel as in the halls of legislation or the field of executive activity. They are often steeped to the very core in absurdity and iniquity, and present to the nation, especially to its youth, an example which it is hazardous to study, and death to imitate. Their influence, official and unofficial, is in the highest degree to be dreaded and deprecated.

What has thus been described, are we to countenance and support under the name of civil government? Government in principle, element, substance, is the self-same entity, wherever it may be established,

and on whatever scale it may be maintained. From the obscurest nursery to the most imposing empire—in Heaven and upon the Earth—it is the embodiment and the prevalence of the principles of the Reason ; it is the authoritative assertion of Truth, Order, Justice ; it is the vindication of universal Right, and the redress of Wrong, wherever and however wrong may be inflicted within the limits of its jurisdiction. This and this only, and this and this every where, is government. It has its origin in the Eternal Throne, and is as universal as the Divine Presence. Whatever it may be, *that* cannot be government which, as in this Republic, deliberately invades rights, deliberately inflicts wrongs. However organized, supported, cherished, it stands over in grim and ghastly opposition to that all-significant, all-beneficent, all-beautiful entity which should be welcomed, venerated and confided in under that name. To admit the claims which it impudently and malignantly sets up, is to deny and renounce the Divine sovereignty. Loyalty to God requires us to refuse to give it in any way and to any extent, our countenance and support. We are to treat it as it is—a base-born and mischievous usurpation—a conspiracy conceived in Hell and brought forth upon the Earth, to the perplexity and embarrassment and disgrace of all who adjust themselves to its demands.

Tell me not that I am identified with this absurd and wicked thing by my birth and position. God forbid. Such a lie would suffocate me, if I were to attempt to swallow and digest it. By birth and position I belong—we all belong, wholly and forever—to the Kingdom of God.” His breath is the vitality of our existence. Our strength we derive from his power.

“In him we live and move and have our being.” “We his offspring are.” Our very heart-strings are identical with the principles of his government. These we are to recognize; to these “grapple ourselves as with hooks of steel;” to these consecrate ourselves unreservedly, wholly and forever. And this, under any relation and on every occasion. Whatever and whoever would draw or drive us into conflict with these, we are promptly, decisively, sternly to resist. “Our meat and our drink” we are to seek and to find in maintaining the divine authority, subserving the divine designs and winning the smiles of the divine Father and King.

OFFICE OF FAITH.

"For we walk by Faith."—2 CORINTHIANS 5 : 7.

THE word "walk" is here employed representatively and comprehensively. It describes whatever may lie within the compass of human activity—whatever may belong to the sphere of human history. Here "*Faith*" exerts a sovereign, a controlling influence. It is the soul of high enterprise, lofty endeavor, heroic action. Hence the Apostle, to whom we are indebted for the great thought which the text presents, insists upon it frequently, earnestly and solemnly.

But what is Faith? how may it be regarded and described? A fact is stated—a principle is announced nakedly and peremptorily, without proof or illustration. It is asserted wholly on authority. No sooner does it reach our consciousness, than it sheds abroad there a clear and certain light. It reveals itself as self-evident. Whatever may be its import and bearing, we know not how to call it in question, much less to deny it. Any such attempt must involve us in embarrassment and confusion. It addresses us in the broad and strong declaration: "I am what I am." And we can as little stifle our convictions as close our ears. To the core of our hearts we regard whatever may be thus announced as well entitled to the fullest, strongest confidence. This our whole nature imperiously demands.—*Now if we cordially receive what is thus urged on our acceptance; if in our aims, methods and exertions, we adjust ourselves to its nature and demands, we exercise*

—*in so doing, we exercise Faith.* This I understand the Apostle to affirm in declaring that we walk by Faith.

This general declaration let us study and estimate in the light which the various elements of a history truly human may afford, particularly and respectively.

1. *Faith is the foundation of Knowledge.*—Elementary Principles are very early announced to our consciousness. I may here advert to the Principle which unites *Cause with Effect*, and to that which unites *Subject with Quality*.—Put your frosty finger on the warm cheek of the suckling at its mother's bosom. It is at once moved and affected. The impression which is thus made upon it, it recognizes at once as an *Effect*. For in its own way it promptly inquires for *the Cause*. It searches here and there—no matter with what success. The very inquiry, however conducted, clearly and certainly evinces, that *the Idea of Cause and Effect had risen to its consciousness*. How otherwise could it have regarded the impression made upon it as an *Effect*? How otherwise have gone in quest of a *Cause*?—We early become acquainted with what are described as *Qualities*. They make each its own impression on us. With this we are familiar. Some of them are described by the words *strong, high and sweet*. Now, each of these qualities promptly, certainly, decisively leads our thoughts to the *Subject* in which it may inhere—to which it may belong. Our access to the *Quality* may be immediate and direct. Through it only can the *Subject* be announced and apprehended. Its presence, however, we cannot but affirm, whenever and wherever the *Quality* attracts our attention.

It is under the conduct of these Principles that we find both ourselves, and persons and objects which are

not ourselves—which are other than ourselves. Neither to ourselves nor to them as Subjects and Causes, can we have direct and immediate access. We witness effects—we mark qualities; and through these we apprehend the Subject and the Cause. A sovereign Principle drives us at once to this conclusion. Under the authority of the Reason—the soul and source of Principles—we lay hold of, we appropriate, we turn to the highest account what lies beyond the reach “of sight.” Thus the existence, the character, the claims of the Cause and Subject, whether ourselves or others, lie among our well-defined, well-settled convictions, altogether beyond the reach of doubt or hesitation. I am as sure that *I am* as that I think. I am as sure that my Brother is, as that he addresses me. I am as sure of the existence and perfections of God, as I am of the presence and qualities of his works, by which I am surrounded.

Knowledge is then most severely and intensely itself, when it assumes the form and bears the name of Science. Its conclusions we receive most confidently and assert most decisively. These, when fairly reached, we triumphantly announce as *demonstrated*. But upon what basis may Science depend? What is its foundation? Under all its forms and phases and names, it is built up on axioms, postulates, self-evident truths. It is the product of these, expanded and applied. From these it is evolved, and by these it is supported. To the authority of these you appeal in commending, in the purest mathematics, any conclusion which, as the result of a long and compact and complicated argument, you may at length have reached. To this authority you promptly and lowly bow as decisive and

sovereign. You do so under a necessity, which you cannot resist, from which there is no escape. In this, as you presume, all your Fellows, near and remote, every where are with you. These primary truths, these first principles, on which with such undoubting confidence you rely, you receive and apply in the exercise of Faith.

Over the whole field of Ethics and Theology, *Ideas* preside with an authority as decisive as it is benignant. They shine upon our consciousness with a light clear, certain, inspiring. Order, Justice, Beauty—what less can we do than pronounce them altogether worthy of complacency, confidence, veneration? They proclaim themselves to be what they are, without borrowing illustration or support from any foreign quarter whatever. They are Order, Justice, Beauty, to be received wholly on their own account—to be revered for their own intrinsic worth and dignity.

Any doctrine, any conclusion within the whole compass of thought and inquiry, which can fairly be pronounced conformed to these Ideas, we at once regard as sound, tenable and healthful. It is so for this very reason. Whatever may be its bearing or application—however it may affect our fortunes, reputation or life—it is at one with Order, Justice and Beauty; it is every where felt to be worthy of complacency and confidence. This is the highest result of our best efforts in collecting evidence, in applying illustrations, in weaving and arranging arguments. When in Ethical or Theological discussions we have shown, that our positions are demanded by any of these Ideas, no sane inquirer can ask us to go farther. We have satisfied the demands of Reason. We stand justified at the

highest tribunal to which we can be summoned. If an opponent, after admitting that the doctrines we inculcated, and the conclusions we commended, were just and right, were promotive of Order and radiant with Beauty, should still remain in doubt, unconvinced—if he should require us to explain and prove and justify the Ideas themselves, to which we had appealed, and on which we relied, he would show himself a lunatic. In the whole province of inquiry, investigation, argument—throughout the entire sphere of logic, these Principles are regarded as sovereign. From their authority there is no appeal. Our highest knowledge finds in them its proper foundation, *and they are received and applied by Faith.*

2. *Faith is the ground of Hope.*—Hope is generally supposed to consist of two elements: *desire* and *expectation*. When these unite on the same thing, it is an object of hope. Now the Principles, so much insisted on in this discourse, address themselves equally to these elements.—Those primitive Ideas, to which I have so freely adverted, are in themselves most worthy of complacency and delight: they are so in all their bearings and tendencies. In all their applications and results, they are most desirable. Nothing can be more so than that Order should prevail, Justice be done, Beauty shed its radiance abroad. In this, our highest interests are involved. By this, our best welfare must be promoted. If this were universal, the flowers and fruits of Paradise would be every where abundant.

The ascendancy and prevalence of these Ideas may, moreover, be *well expected*. For they are in themselves authoritative. They are the very soul of *sovereignty*. They rise according to their natural tendencies superior to whatever may oppose or resist them. This ten-

dency is every where manifesting itself, either affirmatively or negatively; affirmatively, wherever their authority is welcomed; negatively, wherever it is resisted; affirmatively, in the substantial and imperishable benefits they confer; negatively, in the pains and penalties they inflict. It is only *accident* which renders this great conclusion any where or any how doubtful or obscure; and all accidents are in their very nature temporary. They cannot long resist inherent tendencies.

Faith seizes on these Ideas, these Principles, and brings them home to the business and bosom. It fastens them on the heart-strings and mingles them with the life-blood. They are there, with all in them which is adapted to awaken desire; they are there, with all their sovereign tendencies. Thus appropriated, they cannot but give birth and vigor to Hope. It must assert its presence in the depths of our existence. It will there quicken, encourage and inspire. It will brighten our pathway and invigorate our powers. The hopes we cherish, will correspond in quality and degree with the Faith we exercise.

The conclusion thus arrived at and commended, may be confirmed by particular illustrations, obvious in every sphere of life to which we may gain admittance. The hopes of the husbandman on the soil, and of the mariner on the water, amidst their responsibilities and necessities, rise or fall as their Faith is weak or strong. The former, in adjusting himself earnestly and resolutely to the principles which Faith embraces, cannot but hope to "fill his bosom with golden sheaves;" cannot but hope to see plenty smile around him. Break the hold which these Principles through Faith main-

tain upon him, and his hopes must fade and perish.— So the mariner finds his hopes brightened and invigorated under the same high-born influence. He hopes to reach the port, to which the ship's head is turned, through Faith in the Principles insisted on in this connection, modified and adapted to navigation.

3. *Faith is the natural basis of exertion.*—Over the sphere of the voluntary, the active, where freedom finds its home, the Reason presides. It is the source and substance of the Laws which the Will as the Will naturally obeys. Our activity is properly voluntary—is free just so far as it is reasonable, and no farther. To violate the principles and disobey the laws of the Reason, is to plunge headlong into slavery. The experiment has been made a thousand times, and always with the same result. Multitudes dream that fuller freedom may thus be enjoyed. They reject the guidance which Reason offers, and throw off the restraints which Reason imposes. They give loose reins to the appetites and passions. These they recklessly and wantonly gratify. They plunge headlong into debauchery; they run into every sort of excess to which they may be tempted. They make a boast of their free thinking and loose living. But are they able thus to wield their powers and expend their resources, and improve their advantages with freedom? Far, very far otherwise. It is most clear and certain to every sober observer, that thus their energies are crippled—their resources squandered—theirselfes reduced to all that is abject and revolting in slavery. Nothing thus unmanned—thus in conflict with the laws of their existence—can they in the sphere of human activity be expected to accomplish. They are busy not in *doing*, but in *undo-*

ing. The farther they proceed in the direction they have blindly and rashly taken, the more entirely they lose self-possession—the more hopelessly are they undone. They become a burden to themselves and a nuisance to others.—But exertion according to the Laws of Reason, is ever effective and productive. It is WORK, properly and significantly. It always involves and imparts *wages*. It opens the way for success. For thus occupied, our powers, our resources, whatever advantages may lie within our reach, we shall be able to bring into full and effective requisition. And in adjusting ourselves to the principles thus brought home to our “business and bosom,” “we walk by Faith.”

Reason, under one modification or another, presides over every particular department of human exertion. The principles under which it reveals itself, are the soul and substance of every art, which may contribute directly or indirectly to the welfare of mankind. This every Artist knows and owns, to whatever tasks his powers may be applied. He occupies himself with the Ideas which have risen to his consciousness. These he labors to embody in the work of his hand—to *express* in whatever he may produce. This is the goal for which he pants. His distance from it is the measure of his success. This may be affirmed of all arts, whether you call them fine or useful.

It is now admitted by thoughtful men generally, that Ideas vitalize—that Laws preside over Agriculture. As these are understood and applied, the earth yields the riches, gives up the supplies which are hidden in its bosom. If the husbandman is obedient to the power which thus offers to guide and encourage

him, he succeeds in his business. A large reward crowns his exertions.—Otherwise he toils as a slave or a drudge. His efforts are rash or random. He struggles blindly along. He scarcely rises above the eyeless horse, which urges its dark and weary way around the mill. But even *his* efforts, just so far as they are productive, must be according to established principles, however unwittingly and unskilfully they may be applied. Whatever step may here be taken, must be taken with closed or open eyes, according to the principles which Faith embraces. Here, as every where, “we walk,” if we walk at all, by Faith.—The husbandman and the artisan, each in his sphere, sustain the same relations to Faith. Without it, neither the one nor the other can honor his responsibilities, or accomplish his tasks. With it, both the one and the other can lay out their strength, and expend their resources with substantial results.

4. *Faith is the source of the ENCOURAGEMENT which may be afforded—of the ASSISTANCE which may be offered us.*—The principles through which the Reason vouchsafes its presence and asserts its authority, are altogether vital to the social element in Human nature. They give it life and power and efficiency. Through them it exerts itself naturally and effectively. They are the soul and substance of social activity. This assumes a wide variety of forms—admits of numerous descriptions. We hear of families, partnerships, associations, unions, states, nations; and these very variously modified and maintained. Men unite with men in various ways and for various purposes. On one occasion and another, they offer each other sympathy, counsel and coöperation. And what is thus offered,

our necessities require. Amidst our efforts and our enjoyments, we are constantly bringing the social into requisition. We are always disposed, we are often impelled, to avail ourselves of the presence and powers of our Fellows.

But however pressing may be our necessities, and however fervent our prayers, *we cannot be assisted at a false position.* We may in our plans and exertions be intent on spreading disorder or inflicting injustice. We may be trying to build ourselves up at the expense of others. We may assail their rights. Their natural claims upon us we may ignore or resist. We may be ready recklessly and wantonly to crush what is dear to their hearts and essential to their welfare.—In perpetrating what we are thus intent upon, we may try to avail ourselves of the social element—to derive sympathy and assistance from our Fellows. We may tempt them by one inducement and another to join with us in our design. A cunning and stout conspiracy may grow up, eager to second and succeed our attempts. Whatever of sagacity, of strength, of zeal, may seem to be requisite, may be promptly and fully furnished. Plans may be devised, methods commended and exertions made, which may seem to be adapted to produce the very results which our passions and prejudices may loudly demand. We may exult in the prospect of seeing and enjoying what thus seems to be placed within our reach. All disturbing forces, all opposing influences, we may treat with scorn or defiance.—Yet, occupying, as we do, a false position—totally inconsistent with the Laws of our existence, we can by no means—however numerous and confident may be our allies and however large and various our re-

sources and however eager and determined our exertions—we can by no means—we can never succeed. However we may be lured on by imposing shows and tempting appearances, we shall one day find ourselves baffled, defeated, crushed. We shall one day discover, that we have been busy a-plotting and effecting our own ruin—plunging headlong with our “chariots and horsemen into the Red Sea.” Thus has it been always; thus must it be every where and forever. For the Laws which vitalize and invigorate our nature, upon which Faith fastens a strong, unyielding hand, ARE LAWS—and as such must rise superior to all the force and cunning with which they may be assailed.

A perverse and profligate Son may be descended from good and wise Parents. They may be affectionate, patient, provident; may be ready to submit to stern self-denial, and to make heavy sacrifices for his improvement and welfare. While he refuses to listen to their counsels and heed their admonitions, he may look to them for sympathy and assistance amidst his embarrassments and exposures. He may pronounce it practicable for them to render him the aid which his necessities require. But he is in this grossly and certainly mistaken. What he demands, they can by no means render, however anxious they may be to promote his welfare. He is on the wrong road, and sympathy and assistance in that direction, would only remove him still more widely from the mark—would only carry him farther from the true goal. He would thus be encouraged in perverseness and profligacy; would become more absurd and wicked and wretched. He must adjust himself in aim, spirit, method, exertion, to the principles on which his nature was con-

structed, or help can by no means be afforded him. By Faith he must be saved, if saved at all.

Injustice, gross and flagrant, was wrought into the very foundation of this Republic. Those principles which are essential to national welfare, even to national existence, were ruthlessly violated. Provision was made for the infliction of the heaviest injuries upon our Humanity. As a result, unrequited tears and unavenged blood have been shed in copious streams and floods. And these continue to flow and rush darkly and resistlessly along.—And yet multitudes among us dream that the Republic reposes on a solid basis; that if we would, we might protect it from the evils to which it is manifestly exposed, and secure for it a rich, strong and permanent existence. And this in opposition to the principles of the Divine Government; in despite of the wisdom and power—the sovereign purposes and unerring word of the Eternal God; in opposition to the voice of human experience and the lessons of human history! Strange mistake! gross absurdity! Patriotism, the most intense, yearning and comprehensive, armed with whatever energies, and enriched with whatever resources, may plot and plan—may wrestle and fight to utter exhaustion: it can effect nothing for a Country pledged and addicted to falsehood and injustice. Statesmen and Priests and Warriors may bring arm and soul into full requisition—may stir Heaven and Earth with their exertions—may make whatever proclamations and professions and promises their ingenuity and their zeal may suggest, they can effect nothing. We must let go the hot iron, if we would escape from its scorching power. We must renounce our sins, if we would escape the deep damnation which they deserve and demand. It cannot be other-

wise. Till we consent to study and obey the Laws, which modify and control the social of our nature, nothing can protect us. We are an outlawed nation. We can be saved *only through Faith* from the doom to which we are madly hastening.

To the exhaustless and overflowing Fountain of good, we can have access only through Faith. The principles which Faith embraces, are a manifestation of His presence and perfections. He lives in them. They are the vitality of his existence, the strength of his arm, the glory of his majesty. In them we have the Laws of his Kingdom, and the methods which his wisdom, goodness, power employ. By adjusting ourselves to their demands, we rise into his presence, implore his mercy, subserve his designs. We take the attitude to which his beneficence responds. In these principles he stretches out his hand to bestow; how can we receive otherwise than through the same medium? What he gives, he cannot but give characteristically—give worthily of himself—give according to his perfections. He cannot violate the Laws of his Kingdom without renouncing his throne—without obscuring his majesty. This he cannot do. His mercy, then, will always flow in the channels which his wisdom prescribes. Encouragement and assistance can be derived from him only in accordance with the principles of his government—only in obedience to the Laws of his empire.—If any special expedient is employed for the benefit of Mankind, it must, to be worthy of their confidence, be strongly marked with the tendency to raise them to *loyalty*—to bring them to obey the divine requisitions. This must be its characteristic and prominent feature. Its aims, its tendency,

its effect must be to bring them into harmony with the designs, the methods, the spirit of the Heavenly Kingdom. Thus exalted, they may wield its prerogatives and enjoy its privileges. This is clearly, impressively, beautifully the design and tendency of the Christian method. It makes the principles of the Divine Government the ground to which it most solicitously adapts itself in the doctrines it inculcates; in the methods it commends; in the agencies it employs, in the benefits it may confer. It therefore insists on *Faith* as altogether essential to our improvement and welfare. Without it, we cannot enjoy the smiles of God; with it, we may expect the richest fruits of his beneficence.

Our Saviour was sometimes urged to point out the way in which "eternal life" might be acquired. In reply, he directed the attention of the inquirer to the Divine Commands. These were a most marked and beautiful expression of the purest goodness. They contained and presented the principles of Life. And as these are eternal, so the life, derived from conformity to their demands, must be eternal. They are the medium through which Faith lays hold of those substantial and imperishable benefits which are the very elements of Heaven.

5. *Faith is the sum and substance of Success and Fruition.*—The word *success* is generally employed loosely, vaguely, improperly. It describes the object on which our Fellows every where are professedly intent—for which they seem to be ready to submit to almost any self-denials, and to make almost any sacrifices. For this "they compass sea and land"—welcome exhausting toil and defy dangers, however various and frightful.

Those whom they reckon successful, they regard, perhaps, with envy ; certainly with admiration. In the sphere of business he is, in their estimation, successful, who gets rich. His *methods*, whether of acquiring or expending, they do not pause to ascertain. In amassing wealth he may have inflicted deep wounds on the nature he has inherited—may have weakened or torn the bond which unites him to mankind—may have dissipated thought, chilled the affections, deranged the imagination and crippled his active powers—he may have become foolish, weak, wicked ; who cares ? It is enough that he has been successful !—So, where *distinction* is coveted, magnified, pursued ; where in one way or another one pants and struggles to rise above his fellows. If he rises to a higher place, wears more imposing titles, wields loftier prerogatives, thousands shout his praise and pronounce him fortunate and happy. The “ways and means” which he employed, have in their thoughts a bearing slight and insignificant enough on the question of his success. He may have been in conflict with every sound principle, every generous sentiment, every lofty aim—with every thing essential, permanent and ennobling in human relations, responsibilities and prospects—may, in climbing to a high place, have sunk to a low character ; no matter. He has outwitted and outrun his rivals—he has seized on the place, titles and emoluments he was eagerly and stoutly intent upon—every body talks loudly of *his success*.

And yet no such success involves self-possession—the free and effective exercise of our human powers—the development and enjoyment of the nature we have inherited. It leaves us bankrupt in every thing essen-

tial to our welfare ; poor, pining, restless—the victims of wasting disappointment, bitter regret and keen remorse. The word *success* cannot be so employed without emptying it of its natural significance—without rendering it unmeaning or delusive.

Success consists in happily subserving the proper ends of our existence. This is obvious and certain. These are clearly indicated by the principles on which our nature was constructed. They are a definite and authoritative expression of the will—the design—the object of the Creator. So far as in our aims and activity we rise to conformity to these, we accomplish something worthy of our powers, responsibilities and natural destiny. As creatures, we rise to fellowship and coöperation with the Creator. We act upon his plans, we prefer his methods, we promote the ends to which his heart and his throne are pledged. Thus our powers are brought into natural, healthful requisition—our resources are happily applied—and the results which follow must be equally attractive and substantial. Thus may we become Men, wise, strong, magnanimous. Thus may we reflect in our habits and history as his children the image of the all-wise, the all-good, the ever-blessed Father. Thus, as maintaining his authority and subserving his designs, may we enjoy his smiles and benedictions. And the principles to which we thus adjust ourselves are the basis on which Faith stands in the exercise of its energies. *Success is the Fruit of Faith.*

We regard God as boundlessly *blessed*. His felicity is like his existence, infinite. His being is in itself an ocean of enjoyment. How can it be otherwise ? He is Truth, he is Order, he is Justice, he is Beauty. He

is the soul and substance of whatever may deserve the name of Perfection. He is full of the purest, strongest Love—as tender as it is enduring. In his aims, methods, manifestations, he is evermore and fully himself. He is most benignantly paternal—he is most sublimely royal; the absolute King, the absolute Father. How can he, then, be otherwise than boundlessly blessed? And he is not only the Soul, he is also the *Source* of fruition. Blessedness radiates from him as its proper fountain, overflowing and everlasting. He is not only the light and strength, he is also the *joy* of the universe. We may have free access to the enjoyments in which his regal soul is refreshed. We may be blessed in and with him. But how? I answer, *by Faith*. By seizing with a strong, unyielding grasp, on the principles of his government—bringing them home to “our business and bosoms”—to the heart of our hearts—to every thing Human within us—to our thoughts, imaginations, affections, active energies—by making them the goal of our exertions, the model of our character, the basis of our history. Thus may we become OURSELVES, as fashioned in the Divine image—thus may we *enjoy ourselves* as the offspring of the universal Father. Thus by Faith may we anticipate the Heaven to which Faith will certainly and triumphantly conduct us. With what confidence, with what emphasis, with what gratitude may we not anew affirm—We walk by Faith.

In review of the ground thus occupied, it may well be affirmed—

1. *That Faith and Reason are most nearly related, and intimately allied, to each other mutually.*—Hume, if I am right in my recollections and impressions, used some-

times sneeringly to hint that the Christian Religion was founded on Faith—not on Reason. He insinuated that the one was alien or opposed to the other. What one demanded the other withheld. What one exalted the other decried. If the one flourished, the other was depressed. The Christian Religion made every thing of Faith ; of Reason, nothing. — How could Hume occupy any such position otherwise than as a skeptic ? Such notions, freely admitted to the brain, must drive any reflective mind to universal uncertainty and doubt—so far as such a result is possible.

Not very long ago I heard a popular preacher in a tall pulpit in Central New-York declaim on the triumphant declaration of an Apostle : “I have fought the good fight, I have kept the Faith.” He attempted to enumerate and describe the conflicts to which Faith summoned the believer. Among other foes, he was sometimes required to contend with Reason ! I know not when I have witnessed the inculcation of a dogma more grossly absurd, more flagrantly false, more fatally mischievous. And all this certainly and manifestly. To contend with Reason, any where, any how, for any purpose, must be to be hotly and pugnaciously UNREASONABLE. And this, according to the preacher, the Gospel sometimes demands of the believer as the crowning obligation of his profession ! A triumph here is the most illustrious victory which the coolest courage and the most determined bravery could achieve ! Jesus and his disciples in battle-array against Reason and its principles ! The prophets with Hume and Hume among the prophets ! Thus extremes meet. Skepticism and Fanaticism are essentially alike—the

fires of the one and the frosts of the other have the same tendencies and produce like results.

Reason dissent from Faith and Faith contend with Reason! An unreasonable Faith! And a treacherous Reason! Such dogmas, wherever and however propagated, as naturally multiply infidels as a putrid carcass produces maggots. Such a Faith and such a Reason are to be abhorred and discarded. They are alike absurd and malignant.

The principles which Reason proclaims are altogether essential to the life, the activity, the power of Faith. They form the very basis of the character, mission and history of Jesus the Saviour. They are the secret of his wisdom, benignity and power. They enter, as its vital elements, into the scheme of Redemption. They are the substance of the precepts, methods and overtures of the Gospel. From them the Saviour derived the authority he wielded. His resolute and consistent support of their claims led him to the Cross; and his blood became efficaciously expiatory through their influence. Thus he became "the Author and Finisher of the Faith" of all believers. They become his disciples—they believe on his name by giving themselves up to the control of these principles. To Truth, Order, Justice, Beauty, Love, Freedom—the elements of his nature and the attributes of his character—the blood of his heart, the breath of his nostrils and the strength of his arm, they pay their homage and maintain their allegiance. These occupy their thoughts, engross their affections, control their energies. They are the basis of their character and the foundation of their hopes. Thus the livelier and stronger their Faith, the more earnest, resolute and grateful their

loyalty to Reason. Thus Faith embraces Reason and Reason supports Faith. The hand which offers to separate the one from the other attempts violence to the one and the other. To be reasonable in aim, enterprise, activity and expectation is to exercise Faith. They resolve themselves mutually into each other.

Skeptics are apt to speak boastfully of their devotion to Reason. They are thus, as they allege, distinguished from—raised above their fellows, generally. They dare to think, to inquire, to reflect freely and boldly—are not afraid to look Truth and Nature fully in the face. To the doctrines and demands of Natural Religion they give prompt and earnest heed. You have their creed in the principles of Reason.—If I could reach the presence and arrest the attention of one who intelligently and sincerely made any such profession, I should address him with warm cordiality and high hope. The ground he occupied I would make the basis of an appeal; which he could hardly treat with contempt or indifference. The life of Jesus, I would remind him—his doctrines and his deeds and sufferings are preserved in a record, simple, intelligible, impressive. I regard the record as historically worthy of the fullest confidence. However in this respect you may look upon it, there it stands—has stood for many ages under its own proper form, bearings and tendencies: and this, whether you receive it as a narrative of facts or an ingenious fiction. The principles of Reason, it is clear and certain, are its substantial, imperishable ground-work. They are impressed on every page—they shine through every paragraph. In the Hero of this book, Reason was incarnate. In every word and deed—in his objects, methods and exertions—through-

out the whole compass of his existence, and in all its memorable particulars, he maintained its authority in asserting his own; and all this with a magnanimity, wisdom and power altogether and grandly regal. He rose Heaven-high in this all-vital respect above you and me and the best of our fellows. Is he not, then, the very soul and substance of Natural Religion? In his doctrines and his doings does it not find utterance and expression equally clear, full and striking? Was not his character every way, and of course his claims, divinely natural—and thus sublimely true and exquisitely beautiful? How can you, then, think of denying that you have in him a model to which candor and consistency—every article of your creed and the entire tenor and full stress of your profession require you, without hesitation and without reserve to adjust yourself? And this, whether Jesus of the Gospel be a splendid fiction or a pregnant fact. A true human model we are bound gratefully and reverently to recognize, whether we regard it as a verity of the Imagination or a verity of History. However introduced, it will be approached and appropriated by the sober, earnest inquirer as replete with substantial and enduring worth, to which the liveliest complacency, the warmest gratitude and the fullest confidence can be scarcely equal. Truly to recognize his worth is to render him true worship. It is to believe on his name, bow to his authority, subserve his designs. It is meekly, lovingly, earnestly to identify ourselves with him as the Saviour of mankind. Those who stand aloof from his presence and resist his claims are false to the principles and precepts of Natural Religion. They expose themselves to the guilt and punishment

of *hypocrisy* if they dare to commend themselves to our respect and confidence as under the guidance and control of Reason. Were they truly, sincerely so, we should see them, meek and lowly—at the foot of the Cross—consecrated in thought, affection, purpose—every way and forever to the service of the Messiah.

2. *Whoever may merely TALK of Faith, be it ours to “WALK BY FAITH.”*—Multitudes are forward enough to magnify—lip-wise to magnify the creed to which they may subscribe. They are ready to defend it stoutly—it may be ingeniously and eloquently. They proclaim its high significance, and urge their fellows, as they have opportunity, to avail themselves of its healthful tendencies. They sometimes “compass sea and land to make a proselyte.” They are often eager, anxious, busy—all astir and full of expectation. They frequently set whole communities in strong commotion. They descant largely and insist vehemently on the creed which they embrace. It contains the essence of Religion. It presents the substance of the Bible. It is, as they affirm, when expounded and applied, adapted to arouse, excite, convince and save. It awakens delicious feelings. It inspires lofty hopes. It raises them to ground altogether sublime and celestial. It furnishes a basis on which to build churches—to multiply and extend striking arrangements and imposing enterprises. They talk loudly of their Faith—describing in consecrated terms, the different degrees in which it is brought into exercise. It is strong or weak; assured or doubtful; lively or torpid, according to the ever-varying frames of which they are conscious.

In the mean time, in the midst of all this vociferation

and excitement and profession and stir, very little of sobriety and earnestness and resolution is manifest. The relations amidst which our common Humanity is placed, are not studied and recognized. The sacredness of our daily tasks is not perceived and acknowledged. The nature we have inherited is not loved and revered. The fraternal tie which unites the Human Family is not welcomed and cherished. A genuine and vigorous manliness is not prized and sought and acquired. It does not naturally grow out of the soil which is occupied and cultivated. Religion, so-called, may be revived—may flourish—may extend its influence on every side without disturbing the grossest absurdities—without interfering with the most odious vices—without attempting to repress the boldest sallies of dominant wickedness! Of all this we have a comprehensive instance—a pregnant illustration in the forbearance and indulgence with which the dominant Faith—the prevalent Religion regards American Slavery—American Slavery in its multiplied relations, bearings, tendencies and results—as it affects and modifies and controls every form and institution and arrangement of society among us. The Religion, Politics, Economics, social arrangements of the country are marked and modified—are touched and colored by this “sum of all villainies”—this most absurd, wicked, mischievous affair. And those who endure or excuse or even defend all this, go on magnifying, extolling and commending their Faith, which they dream is a-going to save them *hereafter*, though it leaves them *here*, crushed and helpless, under a monstrous load of absurdity and iniquity!

Be it ours "to show our Faith by our works;" to prove that it naturally exerts and manifests itself in *Fidelity*. To the principles which it embraces—from which it derives life and strength and beauty, let us reverently bow—let us maintain a hearty and steadfast allegiance. By their authority, let us be evermore and in all things controlled. Let us rejoice in them as the pure, overflowing, perennial fountain of wisdom, power and blessedness—as the link, strong and bright, which binds Heaven and Earth together—the medium of intercommunication between the universal Father and his scattered children. Let us resolutely and gratefully adjust ourselves to their demands throughout the entire compass of our never-ceasing, ever-varied activity. Let us impress them deeply, indelibly on whatever we may attempt and accomplish. Let us welcome them as a medium of intercourse with our fellows in all our relations, and wherever and however the social within us may find exercise and expression. In Letters, in Economy, in Politics let us assert their authority, as well in the attitude we may assume as in the words we may utter. Let us see to it; most solicitously and decisively let us see to it, that they live in our life, mingling in the very fountain of our existence, animating, strengthening, cheering, refreshing us—elevating our thoughts, enriching our affections, quickening our consciences, purifying our imaginations, sustaining our active energies—let us see to it that we are at once and forever, in purpose, exertion, expectation wholly under their guidance and control. Thus shall we find within ourselves and proclaim to others that they exert an influence as healthful as it is powerful;

that they raise us to a delightful harmony with the objects and relations around us and above us, with which we may be connected—that they bring us into the enjoyment of our birth-right as a present possession and a future, everlasting inheritance. Oh ! let us “walk by Faith,” that with a strong, steady and certain step, we may reach the goal of our existence !

THE LIAR.

"Who is a Liar but he that denieth that Jesus is the Christ?" —
1 JOHN 2 : 22.

THE demand here urged upon us is equally homely, pointed and startling. The Apostle did not wait in doubt till an answer was returned. Not he. He employed, for the sake of emphasis and impression, an interrogative phrase, clearly and decisively of affirmative significance. Who the Liar of all liars was, he knew well enough ; and in the question he puts, introduces the ugly and revolting figure to our indignation and abhorrence. He stands before us the head and representative of the comprehensive class he belongs to—head and shoulders above his fellows. Whatever might be said to soften or excuse any deviation from the truth *they* might have ventured into ; the falsehood *he* must answer for, was so gross, flagrant and malignant as to forbid any attempt at defense or apology. He had denied "that Jesus was the Christ" !

It is JESUS OF NAZARETH into whose presence we are here conducted. Of all the names repeated in human history, his is most remarkable for significance and grandeur. So affirm the deepest thinkers and the widest observers. This is admitted by figures of high eminence in the ranks of infidelity. They know not how to deny word-wise, whatever deed-wise they may dare, that in structure and in history—in word and in deed—in heroic achievement and magnanimous suffering—in wisdom, benignity and power, he rose immea-

surably superior to any other son of Adam. In every thing truly and thoroughly Human, he towered Heaven-high above the wisest, the strongest and the best of his brethren.

How, then, if guided by truth and nature, must they regard him? As, under the same guidance, they must regard every thing to which they might gain access—*characteristically*; it must lie among their thoughts and doings as it lies in the stuff it is made of and the relations it sustains. Now, we naturally look up to what may be above us. We cannot otherwise treat it truthfully. It is superior to us; and should occupy higher ground than we in our thoughts and affections. For this it has intrinsic claims upon us which we are bound cheerfully and fully to admit. In the presence of any name which is superior to my own in wisdom, power and goodness, I wrong both him and myself if I refuse to take the attitude of an inferior. He is entitled to my homage, which I can render only by availing myself of the guidance, encouragement and protection which his presence involves and brings within my reach. Thus may he and I honor, each in his place, the mutual relations which bind us together. Thus may we find, he and I, each in his sphere, healthful exercise for the powers we respectively wield—a happy use for the resources committed to our hands. Thus may we mutually assist each other in reaching the goal which every child of Adam ought to hold steadily in his eye and to keep uppermost on his heart.—The doctrine thus taught, consistency and decency require us to apply in full force to the Man of Nazareth amidst his relations to the Human Family. In the elements of his nature and the attributes of his character—in

solid and enduring excellence—in enterprise, activity and fidelity—in well-advised, heroic, unwearied efforts to promote the general welfare, he stands on the loftiest summit of Humanity—decisively, beautifully, grandly at the head of mankind. All this it is easy to see and fit to affirm. The fundamental Laws of our nature require us to treat him accordingly—to give him that place in our esteem to which his intrinsic, characteristic merits fairly entitle him. Less than this, how can we offer or he accept? *But in this very way we acknowledge his Messiahship.*

We have at all times within our reach a record containing fragments of the history and sketches of the discourses of Jesus of Nazareth. It is a most remarkable document. It has been read with wakeful attention and deep thought—nay, earnestly, studiously, unweariedly by thousands upon thousands with every variety of cultivation and in every variety of condition. The character, the course, the fortunes of its Subject all affirm, promptly and emphatically, are in the highest degree extraordinary. He has no parallel in human history. He stands grandly apart—sublimely alone. He is every way intensely human. As such, his claims to our regard are peculiarly clear and singularly powerful.

1. *Such a character and such a history, even if regarded as THE WORK OF THE IMAGINATION, furnish ample ground on which the improvement and welfare of mankind might well be attempted.*—The record in which the history is given, and the character presented, is *essentially* true. It is so clearly and certainly. It is founded on—it is built up with the vital elements of Human Nature. The stuff it was made of was manifestly derived

from this source. It was formed and fashioned on the model which is here furnished. Every thing in speech, achievement and condition which the record ascribes to Jesus, is just what our Nature demands and exults in. All the manifestations of himself, which it is affirmed he made, are true to—are illustrative of, the constructive principles of our existence. His career, from the beginning to the end, was impressively in harmony with the organic Laws of our Humanity. Every word and every deed were a direct and inspiring response to the demands which are thus authoritatively brought home to our "business and bosoms." All this is confirmed by every page and paragraph of his great history. At home with his Parents or in the temple with the "Doctors"—wielding the broad-axe or interpreting the Law—addressing the multitude in public or resisting the tempter in private—healing the sick, encouraging the timid or rebuking the proud—now greeted with applause and now assailed with reproach—whether revered as a king or spurned and murdered as an outlaw—in whatever condition he was found, and however he was treated, he was evermore, in all respects, fully and consistently himself—wholly and grandly loyal—just what his relations to God on the one hand, and to mankind on the other, required him to be. No temptation diverted his feet from the milky-way of Duty. No assault, however cunningly planned or vigorously executed, threw him from his balance. He could, with equal confidence and modesty, look the world in the face and demand: "Which of you convinceth me of sin?" Now, such a character, illustrated by such a history, is intrinsically, substantially, everlastingly true; whether presented by the

imagination or derived from the memory. Its elements are Ideas, Principles, Laws, which are the substance and the life of whatever "lives and moves and has a being." Here is truth far above veracity—the very basis and soul of veracity in its most significant and enduring forms. IT IS TRUTH, however manifested and expressed; *so truly, so deeply, so absolutely truth as to remain unaffected by the modes and mediums* through which it may find utterance.

The Laws of our existence, however expressed—through whatever medium promulgated, are intrinsically and essentially authoritative. They are a measure of the powers we naturally wield, and a description of the objects we are bound to pursue. They contain in themselves, and offer to us, counsel and encouragement. They are adapted to our natural relations. They preside for each of us over his proper field of activity. Now, if they are fairly, clearly, impressively described in a work of the imagination, that work must be for us true, valid, authoritative, because, though a work of the imagination, it gives utterance to the constructive Principles of our nature. And to these we are bound, at all times and every where, to adjust ourselves. To refuse to do this must be to fall foul, suicidally, of ourselves. And these Principles or Laws, whether embodied in "flesh and blood" or recorded with ink and paper, are equally LAWS; to be earnestly studied and reverently obeyed. If it could, as it cannot, be proved, that Matthew, Mark, Luke and John were dealing in romance in the pages bearing their names, which they devote to the history of Jesus, their paragraphs would still be all-luminous with wisdom—all-glowing with benevolence—full of weight

and worth for every member of the Human Family. They describe, clearly and beautifully, the aims, methods, exertions which his nature demands of every child of Adam. Even on this supposition we have through them the elements of a character—the description of a mission—a record of doctrines well worthy of the Messiah; and therefore entitled to prompt attention, earnest study; and to a full and faithful application to all our affairs. Thus regarded, we could not fail, in the light they shed along our pathway, to reach the true goal.

2. *Just such an Appearance as the history of Jesus presents, is demanded by the Principles of the Divine Government—by the Laws of the Universe; and is, therefore, in the HIGHEST DEGREE NATURAL.*—The Principles of the Divine Government are full of vitality and power. The Laws of the Universe are instinct with authority. With a stern benignity they utter *demands*. They send home their requisitions to the very heart of whatever active energies they may address. They have a sovereign claim, universally urged, to all powers and resources, wherever they may be found, and with whomsoever they may be lodged. They address themselves to every man, requiring him to be at once, fully and forever, true to his own nature, of which they themselves are the sum and the substance—to be every way, and in the highest degree, worthy of the name he bears and the relations he sustains. All this they have urged on every name of every generation from Adam down to the infant which only an hour ago opened its eyes on sunlight. Often and ruthlessly has their authority been trifled with and their claims resisted; as human history, with mournful emphasis, testifies. But

they go on to repeat their claims—to assert their demands with undiminished authority as often as a new name is added to the catalogue of “living souls.” They are in harmony with the fitness of things—with the everlasting proprieties—with the methods and designs of all-germinative, all-productive Nature. Their requisitions are altogether fit, decent, natural. Surely it is natural that Ideas should be realized, Principles applied to practice, Laws obeyed. Nothing can be more so. All else, however common it may be—whatever may be in opposition—however it may run through the web of history, is obviously and glaringly unnatural. Its prevalence among us may prevent surprise ; but cannot make it at all less—really makes it much more monstrous and revolting.—That the sagacious should overreach the simple—that the strong should crush the weak—that the rich should defraud the poor—that the old should mislead the young—that the ruler should oppress the subject—surely all this, under every form and aspect, is flagrantly against the ordinances and tendencies of the nature we have inherited. We bear the name of Men ; how can we be unmanly ? In distinction from all other creatures which with us find a home on this planet, we can appropriate the light—can follow the guidance of Reason ; how can we violate its Laws and spurn its counsels ? The fraternal tie binds us to the Human Family—our heart-strings are intimately and indissolubly interwoven with the heart-strings of every child of Adam ; how can we hinder his improvement and trample on his welfare ? We rise or fall with our brethren—our fortunes are identified with theirs ; how can we invade their rights—how resist the demands which they fairly urge upon

us? The influences we may exert upon them, always reach ourselves with increased power. The echo of every ill-spoken word with which we may assail others, never fails to pierce and lacerate our own ears. The injurious blow with which we may wound a brother, is sure to rebound upon ourselves with terrible effect. And to be unfilial in our relations to the Source of our existence is to forfeit the rich and various benefits which paternal love involves and presents. How exceedingly *unnatural*, then, is absurdity and crime—folly and wickedness in every instance and in every degree! How intrinsically and stubbornly *improbable* must be the history of the Unreasonable, the Unprincipled, the Profligate! We seem to be far away in the land of frightful dreams when we hear of the names and the attempts of Atheists and Misanthropes. Whatever bad men, therefore, perpetrate in the house or on the highway—in the cabinet or in the field—publicly or privately—we all comprehensively describe as INHUMAN—as in conflict with the characteristic Principles and distinctive Tendencies of our common Humanity. We could not believe that creatures like Judas could exist, if we were not forced to the strangling admission by FACTS equally stubborn and obtrusive. And these, however clear, certain and multiplied they may be, are utterly inexplicable—as every thing must be which is at war with the principles of our existence.

Far otherwise is the history of Jesus. Here every thing is natural, fit, becoming—in full harmony with the elements and tendencies which characterize the nature by which we are distinguished. Here is wisdom, manifesting itself as wisdom; power honoring the re-

sponsibilities of power ; love breathing the spirit of love. Here is a Man every way *manful*—a great Man, grandly *human*. Here are energies, endowments, advantages, every way most extraordinary, brought fully and constantly into healthful, happy requisition. Here is a Man, who was always and every where Himself—who said nothing, did nothing, enjoyed nothing which did not fully become him—which was not appropriate to his position and relations. In his aims, hopes and aspirations—in his plans, methods and exertions, he was exactly and intensely true to the everlasting Proprieties—to immutable Rectitude. In him our nature culminated—rose to the highest pitch of worth, beauty and dignity. He was just what the Laws of the Creator required him to be. He adjusted himself as a man to what is essential, vital, universal in mankind. He was a tongue to the dumb, eyes to the blind, feet to the lame. He strengthened the weak, cheered the desponding, succored the tempted. He threw himself generously between the oppressor and his victim ; and gave the most beautiful expression to the most comprehensive philanthropy. The prerogatives of God and the rights of man he vindicated with a divine eloquence and a resistless power. He was intensely and grandly HUMAN. Such a history *is as credible as it is natural*. We may well believe the facts it presents, as they are in accordance with the established Laws, the settled arrangements, the all-powerful tendencies of the Divine Government.

3. *The historical records, in which the advent, the objects, the career—the words, the deeds and the sufferings of Jesus are recorded, are worthy of the fullest confidence.*—Sketches of his life and doctrines—some account of his

discourses and his achievements, are placed within our reach. With these we have been more or less familiar from our childhood. Among the names which were early impressed upon our memories, those of Matthew, Mark, Luke and John are prominent. They put down as his biographers the advent and the relations—the aims, methods and activity of Jesus—the lessons he taught, the deeds he performed, the sufferings he endured for the Human Family; all this they wrote down for the benefit of all succeeding generations. They were evidently familiar with the subject on which they address us. Some of them, as his disciples, were members of his Family. One of them was his bosom friend.—Now, the record which they made and transmitted to us is in full harmony with the character and office beneath which he is commended to our confidence and veneration. As the Model-Man—the Head of the Human Family—the true Messiah, he might well be expected to make just such an appearance—to pursue just such objects—to adopt just such a plan of exertion—to cherish just such aspirations—to teach just such doctrines—to diffuse around him just such benefits—and to expose himself to just such trials and sufferings with just such results as our Evangelists ascribe to him. Their paragraphs were every way appropriate, fit, natural. They are happily adapted to the age in which we are assured that Jesus made his appearance; to the mission which he undertook; to the circumstances in which he was placed; to the powers and resources he was intrusted with; to his various relations and characteristic prospects—they are every way, and in a high degree, Messianic: this, in the general outline of their narrative, and this in the particulars

with which it is filled up and completed. These Evangelists, in every way—in word, speech and behavior, appear veracious and trustworthy. So simple, so candid, so earnest, why should we—how can we doubt their word? They look like honest men, they speak like honest men—their whole deportment savors of honesty. Why should we not give them our confidence?

The work with which he had been occupied, his disciples, after his decease, vigorously prosecuted; in every age, down to the present hour, they have, as the chief end of their existence, studied his example, asserted his authority and promoted his designs.—He was intent on introducing and maintaining “the kingdom of Heaven” in the midst of the relations and activities of mankind. To this, from the manger to the Cross, he devoted thought and effort—arm and soul—his powers and his resources as the grand object of his mission. He would persuade all to whom he had access, to recognize and honor the relations which bound them to the Eternal Throne—to give themselves up meekly and gratefully to the guidance and control of the heavenly Wisdom—to conform themselves to the Divine Will—to exert themselves according to the principles, absolute, universal, immutable, which vitalize and uphold and bless the Universe—to cherish and maintain in all things, at all times and by all means their loyalty to the Majesty which gave them breath and being. Thus, led by his hand, might they reach the presence, avail themselves of the perfections, enjoy the smiles of their heavenly Father. In pursuing an object so significant and sublime, he tasked his powers to the uttermost—brought all his energies and resources

into full and constant requisition. For this, he taught lesson upon lesson of heavenly wisdom ; for this, he welcomed muscular toil and homely fare ; for this, he bore heavy burdens and bitter reproaches ; for this, he gave himself up to a life of labor and a death of violence. All this he did and suffered to secure for mankind the substantial and imperishable benefits which the sovereignty of God imperatively urges on our acceptance.

John, Peter, Paul and their Fellows employed as His Apostles the same methods in promoting the same general objects. The lessons he had taught they reverently repeated. They tasked mind and muscle in his service. They labored strenuously and suffered grievously in their efforts to reduce their fellow-men to obedience to the divine commands, and conformity to the divine arrangements. They did not shrink from fearful exposures and deadly inflictions in prosecuting the work which, as the successors of Jesus, was committed to their hands.

The Apostles had their successors, who, from age to age, up to the present hour, have devoted themselves unreservedly to the designs with which the affections and the energies of Jesus were occupied. They proclaim as he proclaimed, "the Kingdom of Heaven." This, with them as with him, is the object for which they live and in which they rejoice. They affirm, on his authority, that whatever belongs to us—whatever affects us—every thing Human in our being, relations and destiny, lies clearly and fully within his jurisdiction—that in our aims, methods and exertions, we are to avail ourselves of his guidance, and put ourselves under his protection, and subserve his designs ; that

whether occupied with business or intent on amusement—in the market and at the ballot-box—in the solitude of the closet, amidst the endearments of the family and surrounded by the multitude—amidst public shows and arrangements, we are most earnestly and gratefully to bow to his sceptre and execute his commands; and this during all the days of the year, and all the hours of the day, and all the moments of the hour. Thus doth Jesus continue his living presence among us; thus, through his successors, he “becomes flesh” in every new generation. We behold his face, we hear his voice; the lessons of wisdom which he inculcated are repeated for our benefit, and the overtures of mercy which he made are renewed to encourage and quicken us in the heavenly pathway.

Moreover, institutions and arrangements exist among us which avowedly had their origin in Him.—From generation to generation the *Christian Church* has made a figure sometimes more imposing and sometimes less so—but always significant and striking among the relations and activities of mankind. This bears his name; teaches his doctrines and subserves his designs. It is made up of those who listen to his voice and bow to his authority. The constitution on which it was founded was derived—so its members unanimously assure us, was derived from him. It is the product of his wisdom and philanthropy. It is a living monument, erected by his hands, and continued, vital and vigorous, through generation after generation, on which is preserved a record of his designs and achievements and sufferings.

To this society access is gained through an ordinance in which his Name, as its head and founder, is most

reverently repeated. And this according to the testimony of History, in all ages of the Christian era and by his authority.

Moreover, in the Christian Church, an ordinance has all along been observed, and is still observed, to keep the remembrance of the Saviour's vicarious labors and redemptive sufferings fresh and lively in the consciousness of his followers. This ordinance, the Christian records assure us, he himself instituted and enjoined. Its observance is a well-established fact in Christian history—confirmed by the practice of the sects generally, in all places and ages. In the celebration of this ordinance, we are solemnly assured, that it originated in Jesus himself; and that he enjoined it as an impressive and permanent feature of the community which he had founded.

We have, moreover, testimony, direct and various, from different quarters, confirming the conclusions which this discourse commends.—One class of witnesses cordially and reverently admitted the claims of Jesus as the Messiah. They availed themselves of his office, devoted themselves to his service, and expected the most substantial benefits, here and hereafter, through his intervention. His temper and habits—his discourses and achievements—his labors and sufferings—his life and his death, they described in well-known records, preserved for the study of generation after generation. The position he claimed; the authority he asserted; the homage he demanded, are here clearly and impressively illustrated. The facts which are stated are a confirmation, full and fit, of the principles which are affirmed, and of the doctrines which are inculcated. His discourses and his achievements—his

gigantic labors and heroic sufferings, as described by them, present him to our regard as the Messiah—as all-worthy of the warmest love, the strongest confidence, the most profound veneration. The ability, the integrity, the pertinency of these witnesses is obvious and striking. In their testimony, one thing is in happy keeping with another—every thing is in its proper place and amidst its natural relations. Why should they not be believed?

Another class of witnesses stood aloof from his presence—refused to avail themselves of the benefits he offered. Some of these were eminent in the sphere of letters. In one connection and another—for one purpose or another, they refer to his history. Sometimes in terms more general, and sometimes in terms more specific, they advert to the deeds he performed—to the doctrines he inculcated—to his exposures and sufferings. Their representations become at once intelligible and significant when studied in the light which Christian documents afford. They mutually illustrate and confirm each other. United, they furnish ground, clear, certain, strong, on which the facts of the Messiah's history may be most confidently affirmed.

Socrates, Cæsar, Cicero, are names with which almost every body is familiar. The genius by which they were respectively distinguished—the positions which they respectively held—the influence which they respectively exerted, history is generally supposed veraciously and trustworthily to represent. Nobody has any doubt that Socrates was an eminent philosopher, Cæsar a great captain, and Cicero a commanding orator. We feel as fully assured of all this as of the existence of London. Alfred, Shakspeare, Bacon; with these

we are almost as conversant as with the names which figure in our Family Registers. We should as soon doubt the existence of our next-door neighbors as call in question the achievements which history ascribes to these distinguished Englishmen. Yet we have far more decisive and various proof of whatever belonged to the Messiahship of Jesus than we have that Socrates argued, or Cæsar fought, or Cicero persuaded. We better know that Jesus "did many mighty works," "spake as never man spake," and on the Cross, "bowed his head and gave up the ghost," than that Alfred swayed a sceptre, or Shakspeare composed a play, or Bacon employed his powers in high speculation. We have, in supporting the claims of Jesus, the clearest records, the most solemn sacraments, and a line of witnesses altogether worthy of the confidence they solicit, stretching from the Manger and the Cross down to our own firesides.

He, then, is gratuitously a "*liar*," who denies that "Jesus is the Christ." His history is grandly natural—sublimely reasonable. The Laws which are wrought into our existence, under whose authority we are placed—the Tendencies of Things which touch us vitally and mould our destiny, clearly and certainly demand just such an appearance as the incarnation and personality of Jesus present. Nature welcomes him as her eldest Son. Reason rejoices over him as the brightest, strongest, best manifestation of the Ideas and Principles which in Reason find their soul and substance and origin. His advent, his achievements, his sufferings are manifestly according to the fitness of things—the everlasting proprieties. The Law finds in him its natural end—its proper fulfillment. "The

whole creation groaned and travailed in pain" for just such a birth. Without his history, all other history must have been comparatively unintelligible or insignificant. That he should appear as the head of the Human Family, was the most comprehensive and commanding of all probabilities.

And then the Law of Evidence by which, in other matters, we are controlled, imperiously requires us to recognize his presence and welcome his claims. The proofs which are urged on our attention and respect are pertinent, various, weighty in the highest degree. No inquirer, at all characterized by earnestness, sobriety and candor, could for a moment or in any measure resist their force. He would yield at once and forever to their healthful, grateful demands. To deny in the face and eyes of the most decisive original probabilities, supported and confirmed by the strongest historical evidence, that "Jesus is the Christ," is most gratuitously to stand forth "a liar."

He is, moreover, *comprehensively* "a liar." The truth he rejects, is of a most generic and germinative character. It is so in its elements, bearings, tendencies and influences. The principles of the Divine Government, and the attributes of the Divine character, are the basis and substance and beauty of the Messiah's history. They shine forth there in a light equally clear, searching and satisfactory. Whatever may affect our condition and prospects—our duties, privileges, destiny—whatever may be essential to the development of our powers; to the honoring of our relations; to the enjoyment of our comprehensive and far-reaching birthright, is there set forth fully, definitely, impressively. The aims, methods and exertions—the hopes,

aspirations and encouragements, which may be adapted to our nature and suited to our condition, are there clearly represented and strikingly illustrated. Our rights and duties—our responsibilities and prerogatives—the present and the future—whatever may belong to the ground we now occupy, and to the sphere to which we are hastening, are there distinctly adverted to, earnestly insisted on, happily disposed of. Whatever may be adapted to enlighten and nourish and invigorate and inspire is brought within our reach, and urged on our acceptance in the Messiahship of Jesus of Nazareth. To deny his name and resist his authority and spurn his magnanimity, is to make ourselves guilty of a most comprehensive and far-reaching falsehood. He who takes such an attitude, must be a gigantic “liar.”

The “lie,” moreover, of which he is guilty, is marked by singular malignity—is most murderous in its tendencies and effects. The character, the office, the claims, the influence of Jesus as the Messiah, touch the Human Family most vitally. Whatever may be requisite to their improvement and welfare, to elevate their present condition and brighten their future prospects, is involved in his mission. In adjusting ourselves to his demands—in availing ourselves of his guidance and protection—in submitting to his authority and subserving his designs, we may acquire self-possession—the happy use of our powers; may rise to our natural position; may appropriate and enjoy the rich and imperishable benefits which belong to our birthright. Under the guidance, training and control of “the Son of Man,” we may rise to the stature, may wield the powers, may enjoy the privileges of MEN.

And not otherwise. To "deny that he is the Messiah"—that the elements of such a nature, the attributes of such a character, the achievements of such a career entitle Him to our love, confidence and veneration—entitle him to unlimited and unquestioned sovereignty throughout the entire sphere of our common Humanity, must be to throw every thing within our reach into deep disorder and wild confusion. It must be to abjure and reject the guidance of Wisdom, the protection of Power, the smiles of Benignity. It must be to rush wantonly, recklessly, ruthlessly, upon all the horrors of universal outlawry. It must be to expose ourselves, helpless and unprotected, to all harsh influences and all crushing forces; to such insults and outrages as must be expected wherever violence taking counsel of cunning, or cunning armed with violence, may bear sway. It must be to contract the guilt and incur the inflictions due to him who, having attempted to murder his fellow, falls foul of himself. Of such a "lie," who shall measure the malignity?

We deny that Jesus is the Messiah, whenever and however we refuse amidst the relations and institutions established for our benefit, to maintain our allegiance to his throne. His jurisdiction is absolute, exclusive, universal. Whatever belongs to Human Nature, near or remote, under whatever form, name or bearing, is subject to his control—is to be disposed of in full subserviency to his requisitions and designs. We are every where and at all times, in all our intentions and endeavors, to act as his "good and faithful servants." In letters, in business, in politics—at home and abroad—by night and by day, we are to take counsel of his wisdom, seek protection in his power,

and to expect self-possession, repose, encouragement in his smiles. The moment we refuse to venerate his name and bow to his authority, in any sphere of interest and exertion, we deny that "he is the Christ." His office is essentially universal. This is vital to its very existence. It cannot be renounced at one point and maintained at another—cannot be rejected in its application to one relation and welcomed in its application to any other. He cannot for us preside over the sphere ecclesiastic, while in politics or commerce we refuse to bow to his majesty. He must be our guide, protector, sovereign, *every where or no where*. We may affect to set him on the throne in the sphere ecclesiastical, while at the ballot-box, forgetful of his presence, we give our countenance to designs and methods which are in conflict with the principles of his government—while we there encourage or endure selfishness and arrogance, avarice and ambition—while we there assist in raising the unjust, the impious, the misanthropic to positions of responsibility and honor. But in whatever reveries we may indulge, and of whatever dreams we may boast, we identify ourselves with "the liars" who deny his Messiahship. We do this, involving ourselves in the comprehensive, complicated and far-reaching wickedness, implied and involved, if we refuse to bow to his sceptre, wherever we may go and whatever we may attempt and endure.

Almost every where in the sphere of the prevalent religion, we may find those who in their creeds and talk affirm with hot zeal and loud voices, that Jesus is the Messiah. They bid us go down upon our knees in his presence, and worship him as worthy of the highest homage and the deepest veneration. In what they

call our religious relations, we are to render him all adoration—to sing to his name with all warmth and emphasis the loftiest doxologies. If we refuse or hesitate to adopt their modes or repeat their words, they promptly, eagerly point at us the finger of suspicion. Our allegiance to his majesty, they call in question, flippantly and confidently. They accuse us of putting forth a rash hand to pluck the crown from his head. We attempt, they allege, to rob him of the divine honors to which he is entitled. We must call him Lord! Lord! in their way—in such religious services as they may countenance and commend, or submit to loud denunciation.—But what do they demand word-wise and example-wise in the sphere of *political* activity? If we unite with them in the aims and methods they here prefer, how shall we here treat the claims of the Messiah? In their political relations they refuse to submit to his authority. To do so here, they declare, is visionary, impracticable, mischievous! They adjust themselves without hesitation or scruple to the platform of the party with which they have identified themselves, though it is built on dogmas and marked by features which are wholly and flagrantly inconsistent with the objects of his mission. They give their support with all alacrity and with all confidence, to candidates for office who trample his crown beneath their feet—whose whole character and history stand over in pointed opposition to his designs and methods. And when we offer to reprove them for identifying themselves with his enemies, they try to stop our mouths by telling us that Religion has nothing to do with Politics! Jesus of Nazareth, according to their wild words, is of divine authority in the sphere eccle-

siastic. He may preside over the Pulpit, the Communion-Table, the Praying-Circle, the Sabbath-School—always provided, he carefully keeps his place; confines his authority to holy days and holy places; refuses to expose his seamless garment to the dust of the Market, the Exchange or the area of Election-strife. If he attempts to extend his jurisdiction beyond the limits of the religious sphere, he ventures beyond his depth, and his claims on our homage may there be ignored or resisted! Thus his sovereignty is limited—confined within boundaries pitifully narrow; and he of course thrust from the throne of the Messiah down to a place among the putrifying rubbish of idolatry! Thus it is denied stoutly and recklessly, that Jesus is the Christ! Thus multitudes plunge headlong into the absurdity and malignity of a most blasphemous and damning falsehood.

Let us beware! To Jesus of Nazareth we all sustain relations as significant as they are natural. His claims upon us are alike comprehensive and imperative. We are vitally and permanently affected by the position, whatever it may be, which we may assume in his presence. He is the natural medium through which those benefits are to be derived which are all essential to our welfare. In him, if our eyes are open and our hearts loyal, we shall recognize our guide and protector—the king under whose conduct we may ascend to an inheritance equally substantial and imperishable. Let us beware! We may resist his claims. We may refuse to recognize his majesty. His authority we may treat with stupid indifference or fatal levity. We may refuse to assume a becoming attitude amidst the principles he has proclaimed, and the arrangements he

has introduced. Whatever words may be on our lips, our deeds may be in conflict with his demands. We may thus carelessly or rashly deny his Messiahship. The absurdity and wickedness of a most wanton, comprehensive falsehood, we may thus incur. Our character, our condition, our prospects, we may thus expose to every influence which can blight and blacken. Let us beware! We are in danger of parting with our birthright for a wretched trifle. The temptations which assail us, are many and formidable. The whole frame-work of society, with its institutions and designs, its arrangements and usages, the shows of the Present and the history of the Past, are hostile to loyalty. The general sentiment, in every sphere of thought and exertion, is infected with infidelity. We are in danger of being carried down the rapids. The jaws of destruction are open before us. Let us beware! "He that believeth on the Son, hath life; and he that believeth not, shall not see life, but the wrath of God abideth on him."

REDEMPTION.

‘And the blood of Jesus Christ, His Son, cleanseth us from all sin.’—

“And without shedding of blood there is no remission.”—“And to give his life a ransom for many.”—“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the Church.”—
1 John 1 : 7 ; Heb. 9 : 22 ; Matt. 20 : 28 ; Col. 1 : 24.

THESE passages pointedly and emphatically insist upon the vicarious efficacy of the Saviour’s sufferings, a theme with which the Writers of the New Testament are earnestly, tenderly, gratefully familiar. It occupies, under various constructions, not always consistent with each other, a very prominent place in modern theology. The bold and startling figures which are here frequently employed, demand in the study and application of them great candor and marked sobriety. I may, as a specimen, quote a stanza which, in self-application, has often been repeated in the gravest circumstances, and with strong emotion :

“There is a fountain filled with blood,
Drawn from Immanuel’s veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.”

Under a just construction, all this may be affirmed with grateful emphasis. To make this clear and certain, is the design of this discourse. But it will hardly be denied, that any such representation, for whatever purpose and in whatever connection it may be made,

may be misinterpreted and misapplied. The way may thus be opened for rash conclusions and hurtful errors. The comprehensive and sinewy declaration of the Poet may be taken all too literally. To the vital fluid which flowed in the Saviour's veins, a hallowed influence and a cleansing efficacy may be ascribed. It may be revered and confided in, as something other, higher, better than human blood—as involving in itself as material a propitiatory, atoning power. Whoever may admit any such impression, puts himself into a most unnatural posture; and can hardly avail himself of the priceless benefits of the Saviour's mission.

The sins of mankind may be—have sometimes been—represented as debts, which they had contracted. In addressing the true Father, our Saviour has taught us to say: "Forgive us our *debts* as we forgive our Debtors." These, it is affirmed, we owe to unbending Justice. They must sooner or later, in one way or in another, be paid—fully paid. Wherever guilt may have been incurred, there suffering must be endured. In honoring this arrangement, the Saviour, in behalf of Mankind, submitted to crucifixion. He thus paid for us the debt which we had wantonly and rashly contracted. His labors and sufferings may be thus presented and illustrated; provided always we proceed in the light which a just exposition of the matter affords. If, however, it should be forgotten that the term debt is here introduced figuratively, we may be led to conclusions which must be pronounced awry and hurtful—utterly subversive of the designs of the Saviour's mission. It may be affirmed, that no creditor can require the payment of a debt which has al-

ready been liquidated ; that the Cross of Christ shelters Mankind from penal inflictions.

The figure of a "ransom" offered, and of a "scape-goat," laden with the iniquities of Mankind, and sent away with its obscene burden, "into the wilderness," require in application to the subject of this discourse, great caution and deep sobriety. They are of course liable to misconstruction, which on so grave a subject is to be greatly deprecated. A ransomed captive could hardly help complaining of ill usage, if he were still held as a prisoner. If a scape-goat have borne away your sins into some wilderness, why do they still lie heavy on your soul ?

Out of such false constructions grows the doctrine of "Imputation," so much sometimes insisted on. It is boldly applied to Mankind in their relation to the Saviour—to the Saviour in his relations to Mankind. Their sins are imputed to him—his righteousness is imputed to them ! With no sins of his own, he was crushed under the weight of theirs ; with no righteousness of their own, they are raised to the summit of purity and dignity, by his deserts ! Such inferences with all their tendencies and bearings, are glaringly inconsistent with the everlasting Proprieties—with the principles of Equity—with the ordinances of Nature and the decrees of Heaven.

For a teacher in the lessons he may inculcate to *insist on character as the ground of condition* is to lay himself open to grave suspicion among those who magnify what they call the doctrine of "gratuitous salvation." This they describe as altogether vital to any well-grounded hope of acceptance with the final Judge. From "the wrath to come," they assure us, we can

obtain deliverance only through "the blood" of the Saviour. On that, therefore, they bid us rely, simply, solely, fully. In any exertions we may make for the improvement and welfare of our Fellows, we may not with their consent imitate the example of the Saviour, in circumstances altogether similar. On one occasion, a "young man," distinguished for his wealth, approached him with a grave and far-reaching problem. He demanded of the Saviour what "good thing" he should do, that he might "have eternal life." To this inquiry a reply was offered, direct, pointed and comprehensive: "If thou wilt enter into life, keep the commandments." Here our obligations are commended as essentially vital in their bearings and tendencies. Obedience is described as the fountain of blessedness. The smiles of Heaven are won by loyalty. With this general assurance, plain and explicit as it certainly was, our inquirer was not satisfied. It did not meet his expectations. Duty-doing, he knew, was all very well. A cordial regard for the Divine authority, he could not deny, was fit, beneficent and beautiful. But might there not be some specific precept—some isolated duty of singular significance, to which our Saviour must be supposed to refer—which bore a special relation to "eternal life"? This he urged the Saviour distinctly to indicate. "Which" of the commandments must he keep in making provision for his future welfare? The obligations which bound him to his Fellows universally—to all mankind—the Saviour enumerated. He must maintain toward them, both negatively and affirmatively, the fraternal attitude. Their rights he must in no respect invade; their welfare he must in every way cherish and promote. "Thou

shalt do no murder ; thou shalt not commit adultery ; thou shalt not steal ; thou shalt not bear false witness ; honor thy Father and thy Mother ; and, thou shalt love thy neighbor as thyself." These injunctions were quite familiar to the thoughts of our inquirer. They presented a subject with which he had long been conversant. Nothing new—nothing for which he had occasion to visit a heavenly Teacher, had been suggested. He had always been philanthropic—had always been true to the claims which his fellow-men might fairly urge upon him. He was ready to retire from the great presence to which he had gained admission, self-complacent, even triumphant. "All these things have I kept from my youth up : what lack I yet?" To this demand he received a response which flashed, lightning-like, upon his inner consciousness—which with a sword's point went to the heart of his heart. If you would be a Man among men—a Brother among your Mother's children—bring your wealth and resources, abundant and cherished as they are, into full subserviency to their welfare. Transmute "whatever thou hast" into nourishment for an enlarged and comprehensive philanthropy. Lay it all out in raising Mankind, yourself with them and they with you, to the recognition and enjoyment of the priceless benefits which their birthright involves. In all this our Saviour had presented, was presenting to our inquirer an example—thus did He himself, amidst his relations to Mankind, lay out his mighty powers and large resources. The great lesson which he here inculcated, he had fully and clearly embodied in his own history. He only required others to do as he did, if they would be as he was—if they would partake of his deep-toned joys and

rich blessedness. Thus, and thus only, could they "follow him"—thus, and thus only, "have treasure in the Heavens." The weight and worth of the grand conclusion which our Saviour urged upon him, our inquirer knew not how to gainsay or deny. He was deeply moved. Contending emotions struggled within him. But he could not persuade himself to yield to the convictions which were fastening themselves on his heart-strings: and so with tears he turned his back upon the Saviour—"went away sorrowful." "His great possessions" hung like a mill-stone around his neck—to sink him to the depths of selfishness and suffering. Now if I were in similar circumstances to imitate the Saviour in the position he thus assumed, and the lessons he thus inculcated, I should almost any where in what is called the sphere of Evangelical Christianity, lay myself open to the gravest suspicions. I should be charged with ignoring the characteristic features of the scheme of redemption—with making light of its grandly peculiar method of salvation—with exalting the Law above the Gospel—with a leaning to legalism, wholly inconsistent with the responsibilities and privileges of a Christian teacher—with fatally misleading those who might confide in my wisdom and fidelity. They would be loudly warned while I should be bitterly denounced—denounced as rashly relying where the welfare of mankind was most vitally concerned on something else than the atoning blood of the Saviour.

The New Testament introduces to us an inspired Evangelist, full of wisdom, power and magnanimity. He looks us with calm earnestness in the face, and offers us instruction where our highest necessities are to be provided for. He condenses into one grand con-

clusion the lessons he inculcates for our benefit. It impresses itself gratefully and permanently on our inmost spirits. "Blessed," he exclaims, "are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city!" How pointedly, peremptorily, tenderly is here described the condition on which we may rise to self-possession, inward harmony, deep and permanent repose; rise to the enjoyment of the imperishable treasures which lie within the compass of our Human nature! We must recognize the claims which high Heaven is continually urging home upon us—must bow reverently and gratefully to the Divine authority—must adjust ourselves promptly and resolutely to the arrangements which unerring Wisdom has introduced—must yield obedience to the divine requisitions—if we would reach the goal of our existence, and appropriate the large rewards, which there await us. They are "blessed" whoever, wherever they may be, "who keep His commandments." Our highest welfare is involved in obedience. This confers a "right to the tree of life." It is the key by which the "gates into the city" may readily and certainly be opened. Wielding this, one may walk all abroad, any where within the Divine dominions, free, erect, triumphant. He may pluck, unrebuked, the fruits which glow amidst the leaves of the trees of Paradise. So affirms the disciple who had long been cherished with very especial affection in the bosom of the Saviour. But let no man assume the attitude and utter the words of the "beloved disciple," who would enjoy the confidence of the religionists around him! No such privilege will they award him. The Divine commands are

well enough in their place. But they are not to be insisted on in our intercourse with those who are intent on being saved. Every body knows, we are assured, that his commands are impracticable. They may be admired; they cannot be obeyed. The best that can be hoped for as the result of the most resolute attempt, is an all-pervading sense of our imbecility. We can get nothing from the Law but deep damnation. The blood of Christ must be our sole reliance.

And then to exalt and magnify the provision for the general welfare thus insisted on, it is sometimes affirmed, that the Saviour was *organically* other than human; that he rose far above other men not only *in the office* which was assigned him, but also in the *nature* he had inherited. His structure was distinguished by elements altogether peculiar. The human in him was modified by something foreign and superior to it—by something not easily described, to which the worth and efficacy of his blood are especially to be ascribed. On this point very especial stress is laid throughout the sphere of the prevalent religion. Orthodoxy is wakefully jealous here of the prerogatives which it affects to wield. To refuse here, no matter how modestly and meekly, to take the attitude it requires us to assume, and to utter the words it expects us to repeat, is to expose ourselves to the harshest imputations. We must be pronounced blind, headlong, contumacious, if we cannot receive with respect and confidence the dogmas on this subject, which it may zealously obtrude upon us. We must be, it alleges, reprobate now and damned hereafter, if we can hesitate to ascribe to the Saviour a nature mixed, compounded, anomalous, according to its theologic recipe!—And yet the Book, which the self-

same Orthodoxy bids us venerate as divinely inspired, plainly, pointedly, emphatically declares, that the Saviour "took not on him the nature of angels, but the seed of Abraham. Wherefore, *in all things*, it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the People. For in that he hath suffered, being tempted, he is able to succor them that are tempted." Here the characteristic work to which our Saviour, *as our Saviour*, addressed himself, is graphically described. His labors and sufferings were vicarious and propitiatory. He opened the way in which reconciliation might be effected between the transgressors of the Law and the Soul of Legislation—in which they might be delivered from the domination of appetite and passion, and raised to the worth and dignity of cherished loyalty. The compassion and fidelity which are essential to the office of High-Priest, who was mediatorially to stand between God and Man, he manifested. He welcomed a painful and protracted discipline, through which he was fully qualified to offer sympathy and assistance to his exposed and suffering "Brethren." The force of "temptation" he had felt to the core of his heart. He was thus qualified "to succor them that are tempted." And as adapted to his high office—as requisite to his great work—he "was made *in all things* like unto his brethren"—had inherited the same nature entered on the same relations—welcomed the same responsibilities. He was a Man, true, wise, strong, among Men—identified with the Human Family as the head and Sovereign. All this, the fitness of things, the everlasting proprieties, the ordinances of Nature

and the fixed arrangements of Heaven required. It "BEHOVED" him to be what he was, if he would accomplish what he undertook.

The term "*blood*," so freely and so solemnly introduced in some of the passages which stand at the head of this discourse, is a bold and impressive symbol. Its meaning and application are sufficiently clear and certain. In this case, it comprehensively describes the inflictions to which our Saviour was exposed—the sufferings he was called to endure. It refers directly and especially to the death of violence, which terminated his official career among the children of Adam—to the agonies of crucifixion, by which his great heart was broken. This was the consummation of his efforts in behalf of the Human Family. Within the compass of its meaning were of course crowded and condensed all the labors and trials and exposures of his all-significant life. These opened the way for his death, and imparted to it its lofty, far-reaching and enduring import. These gave to it a worth altogether inestimable and inconceivable. If these had in any respect and to any extent been otherwise than they were, his death would have been affected accordingly. His expiatory death *crowned* fitly, beautifully his all-beneficent life. They were most naturally, most intimately, most happily connected, the one with the other. Their mutual bearings upon, and relations to each other, we cannot study too earnestly or too gratefully. He consecrated his life to the general welfare, in effective *labors* as well as in vicarious sufferings. His whole history was written in his heart's blood upon the cross. His deadly sufferings proceeded from his agonizing efforts. We may here with the strongest emphasis warn our Fellows to

beware of "putting asunder what God hath joined together"—indissolubly, everlastingly "joined together."

In a very memorable connection our Saviour describes the basis and the standard of true greatness. His disciples were deeply interested in the subject, and had urged it on his attention in a way not very honorable to them or grateful to him. Some of them seemed to be intent on preëminence among their Fellows, whom they displeased with the measures they employed to gratify their ambition. The Saviour at once employed the happiest method to reduce them all to sobriety and moderation. He referred them to the way in which what the heathen called greatness manifested itself—to the prerogatives it asserted and the privileges it arrogated. *Their* "great men" were self-indulgent, exacting, oppressive. It was characteristic of them to play the tyrant—to domineer over such as submitted to their dictation.—But the Saviour forbade his Disciples to imitate them in their aims and aspirations: "So it shall not be among you." They were required to estimate greatness by a very different standard—to employ quite other methods to acquire it—and to give it scope and exercise in ways leading off in an opposite direction. To be truly great, according to the Saviour, was to be broadly human—was to devote arm and soul to the general welfare—was to render effective service to our fellows in any of those ways in which the proper interests of Mankind could be subserved and promoted. He who best serves "his generation" is its greatest man. A grand instance and impressive illustration of all this, our Saviour afforded in his own history. Thus he acquired and thus he manifested his unparalleled heroism. His place at the head of the

Human Family, he did not take to impose his burdens on the shoulders of others—did not take for the sake of ease, affluence and self-indulgence. Far otherwise. He consecrated his powers and resources in effective service to the welfare of Mankind. For this he labored constantly and resolutely—for this he submitted to the deadliest sufferings. Thus he rose to the highest pitch of worth and dignity. Thus to restore his Fellows to the enjoyment of their natural prerogatives and privileges, he yielded up his thrice-precious life—in exhausting labors no less than in vicarious sufferings. “Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many.”

All this, whatever characterizes the history of the Saviour, I understand Him to set forth and impress upon us by the deeply touching term which now especially demands our attention. It is all implied and referred to in *the blood*, to which such a healing, saving efficacy is here ascribed.

The OCCASION of the labors and sufferings which enter so vitally into the Saviour's history, should be diligently sought and carefully weighed. This is all the more requisite, as this whole subject is in the religious world too generally studied and disposed of in an artificial light. The Pulpit often assures us, that a covenant was ratified between the Father and the Son far back among the ages of eternity, in which the latter pledged himself to assume human nature; enter on the relations amidst which Mankind are placed, and submit to an ignominious death, to appease “the wrath

of God"—to make atonement for "the sins of the world." Whatever in his great office he attempted—whatever he endured—this covenant prescribed and demanded. The Divine Law had been violated, and the penalties with which the infinite Wisdom had armed it, must be inflicted. Otherwise the Divine veracity might be impeached, and the general welfare impaired. The punitive blows which rebellion deserved, fell on the head of loyalty. The Saviour most graciously threw himself between Justice and its victims. With his heart's blood he paid the debt which the transgressor had incurred. This in accordance with the redemptive arrangements, which had been matured before the birth of Man.—Now under a just construction, some such conclusions may be admitted and affirmed. But whatever may be technical and artificial should, on a subject of such intrinsic significance, of such vital and various bearings, be promptly and resolutely eschewed. The labors and sufferings of the Saviour are intrinsically and essentially—are as a matter of fact—apart from any thing foreign and factitious, replete with the highest meaning. Let them be studied, as other facts are studied in the history of mankind; let their natural import be weighed, and we can hardly fail to receive upon our inmost selves the deepest, healthiest impression. Their high significance and salutary tendencies, are always for us reduced, when we attempt to magnify the one or the other by the representations which the current theology so officiously obtrudes on the general mind.

The occasion of our Saviour's sufferings should be sought where it may easily and certainly be found—in the character by which he was distinguished amidst

the relations he sustained. He was surrounded on every hand, within and without the limits of the Theocracy by selfish creatures—by the unprincipled, the profligate, the reckless—the slaves of appetite and passion—by the avaricious, the ambitious, the sensual. The throne and the altar—things sacred and things secular—were under their domination. They impressed themselves, stamped their own features on the institutions, arrangements and usages of the communities with which they were connected. They marked out the channel for the general sentiment to flow in—guiding, modifying and controlling its current. The multitude eagerly and loudly applauded, without discrimination or inquiry, any name which *they* commended to the general confidence; and blackened and persecuted any name which *they* might assail, no matter how wantonly and wickedly. *Themselves* they imposed on their blind and headlong Fellows as profoundly devoted to the general welfare—as warmly pious and broadly philanthropic—as wisely and effectively consecrated to all the vast and various interests, both of the Church and the State. And those whom they thus offered to bewilder and mislead and seduce, were all too ready to listen to their professions, to admit their claims, to subserve their designs. Every one of them was forward to throw himself at the feet of these political and ecclesiastical jugglers, as their willing and convenient tool; to be wielded by them as their passions or their caprices might dictate. He was at their service to bark and bite, to worry and devour whenever, wherever and however they might require. It was sport for him to apply the burning fagot to whomsoever they might stigmatize as a heretic or a

traitor. So that, while the summit and the bottom of Society were alike atheistic and inhuman, they could confidently reckon on each other's countenance and support in every thing characteristic which the one or the other might attempt—in all the assaults which the one or the other might make on any name which might assert and maintain the Divine authority.

Now this is just what our Saviour did from the manger to the Cross—the object to which he devoted himself unceasingly, resolutely, wisely, effectively—bringing into full contribution to this great design the loftiest enterprise, the most vigorous powers, the highest attainments. He was most profoundly intent on establishing every where amidst the institutions, arrangements, designs and activities of the Human Family, the sovereignty of Truth, Order and Justice—on vindicating on all occasions and for every purpose, the prerogatives of God and the rights of man: and this by substantial deeds as well as by living words. Here, no exigency was stern enough—no necessity sufficiently pressing, to extort from him the least relaxation, the slightest indulgence, the most trifling compromise. With him, God was God—to be recognized, worshipped, served characteristically; man was man, to be evermore treated in all respects according to the nature he had inherited and the relations he sustained. The lessons the Saviour taught, and the examples he presented, require us—require all men to be filial in the presence of God, and fraternal in their intercourse with their Fellows. And this not more in their private activity than in constructing and supporting society under whatever modification and description. The Divine authority, according to him, was to

be all-pervading and all-controlling in the several spheres of commerce, politics and religion. We were to worship God as profoundly and warmly in wielding the implements of productive industry—in exchanging values at the market—in selecting rulers and distributing offices as in singing hymns or offering prayers. This high ground he occupied and commended with a promptitude, an address, a decision which could not fail to arrest the attention and impress the minds of those to whom he might gain access. He “spake with an authority” which none could well gainsay or effectually resist.—Of course, he was regarded as a powerfully disturbing force, by the boasted conservatists around him, who were intent on keeping things as they were, that their own importance might in no way be reduced. They could not maintain their hold on the multitude unless his influence could be counteracted. They were, therefore, eagerly, desperately intent on producing this result. Now they ply him with cunning and now they assail him with violence. On various occasions they suggest difficulties, urge inquiries, raise objections, to diminish or neutralize the impressions which, as a Teacher, he was evidently making. They interrupt him. They contradict him. They ridicule or reproach him. They call him “hard names.” They hold him up to suspicion. They represent his presence and his activity as undermining the foundations of human society. They describe him as a dangerous man, who could be satisfied with nothing less than the subversion of the church and the state—who was bent on overturning the throne and the altar. They insinuated themselves into the prejudices of the multitude as the accredited messengers of Heaven—the

ministers of the Most High. To expose and condemn *them*, they persuaded their heedless, besotted adherents, must be a high-handed misdemeanor — a blood-red crime. And as Jesus was daily and openly occupied with this very thing, he was generally regarded and pronounced worthy of pointed reprehension and heavy punishment. He was, therefore, seized, dragged away to a corrupt tribunal, condemned and crucified. Of all this, we find the occasion in his integrity, consistency and fidelity—in his deep-toned Loyalty and all-pervading Philanthropy. The position which, as suited to his powers and his habits, Heaven had assigned him, he honored at the expense of heart-breaking agonies. With him any thing, even the deadly Cross was better than a cowardly refusal to respond to the demands of Truth and Duty. Hence the embarrassments which overtook him—the sufferings which overwhelmed him.

In the text a “cleansing” efficacy is ascribed to the blood of the Saviour as “the Son” of God. The words which the Apostle here employs were admirably chosen. He was preëminently *the Son*. This was his distinctive character. How could he, consistently with himself, be any thing else than singularly FILIAL? And this he was in every way, at all times, and in the largest measure. This was the all-healthful, all-germinative root, whence grew his whole history. This was the basis to which the doctrines he taught were adjusted—this was the origin of the achievements by which his career was distinguished. As filial, he recognized—as filial, he proclaimed—as filial, he asserted the Divine authority. His fraternal regard for mankind grew out of his filial regard for the universal

Father. His sufferings on the Cross he encountered and endured in manifesting himself as the Son of God. This he could not be consistently and fully without exposing himself to the deadly hostility of the multitude which rejected and renounced the Father—which rudely and ruthlessly trampled on every thing Paternal to which they might have access. Of course, the multitude would hate and spurn and attack the Filial wherever and however it might manifest itself. And as in Jesus it expressed itself most royally—clearly, decisively, impressively—expressed itself in the most sinewy words and in the most effective deeds—as it asserted its claims on the homage and confidence and practice of mankind most authoritatively, the majority might be expected to assail Jesus with a malignity singularly intense. The pangs which broke his heart—the deadly agonies which tortured his life away, were inflicted on him as the *Son of God*—as honoring the relations which bound him to the Paternal Soul. Hence the unutterable significancy of his sufferings. And their worth was not only inestimable—it was also intrinsic and essential. They were a most lofty and commanding expression of the truest, deepest loyalty. They were the price of integrity, the most comprehensive and unbending. In them the warmest piety and the broadest philanthropy were manifested. They are the substance, the completion, the index of his history.

And so our Saviour represents the matter. His death was the appropriate consummation of his life. The one was involved in—was demanded by the other. Given any where and at any time among the children of Adam such a life, and they will give you back such

a death. Upon such a loyalty as the Saviour maintained, the majority blindly impressed a fitting seal—the richest, the best blood that ever gushed from the human heart. In one thing they agreed with him and he with them, that such a character as he maintained was worthy of a most extraordinary exit. In fastening him to the Cross they pronounced him worthy of death; in submitting to the Cross, he proclaimed himself worth dying for. Thus he was beautifully, grandly himself as well in death as in life. Hence he demands: “Ought not the Christ to have suffered these things, and to enter into his glory?” To reach a consummation worthy of his career?

Such a manifestation of the filial temper—of a loyal spirit—of integrity, consistency and fidelity—of wisdom, strength, magnanimity—of yearning piety and broad philanthropy, could not but have a most powerful bearing—could not but exert a most happy influence upon both the heavens and the earth—upon both God and mankind. We may not suppose, as some thoughtlessly and idly talk, that the Father is above the reach of such impressions as worth and beauty and dignity are adapted to make. He is absolutely, grandly, royally paternal. This character in him is carried upward to the very highest pitch of intensity and strength—*is itself* in the largest measure and highest degree in every respect and under every bearing. He must, then, be very especially alive to whatever may, as well as to whatever may not respond to this in all those who are capable of rendering him homage and obedience. How can the Filial fail, wherever and however manifested, to awaken within him a complacency and delight corresponding with its strength and purity, and worthy

of his powers and position ? Must not the labors and sufferings of the Saviour, as an expression of his unyielding, unconquerable regard for the Divine authority be fitly estimated by the Eternal Mind—make there just the impression which Truth requires ? Must not the all-just God have rendered to them exactly and fully their natural due—respect for their worth and love for their beauty ? “Therefore,” our Saviour exclaims, “therefore doth my Father love because I lay down my life, that I might take it again ;” a remarkable declaration, well worthy of earnest, grateful study. The magnanimity, generosity, high-souled philanthropy which were manifested in the labors and sufferings of the Saviour, filled the Father’s heart with the truest, tenderest love—a love which embraced the *nature which the Saviour inherited*. The Humanity which he royally represented, he thus commended to the thoughts and affections—to the deep complacency and warm admiration of all Heaven. He raised it thus to the very highest pitch of interest there—commending it thus to such sympathy and aid as its full redemption might require.

To the subject under this bearing, the Apostle John, I think, refers in describing the Saviour as our “advocate with the Father,” and as “the propitiation for our sins” and the sins of mankind. His life and death were a most powerful plea in behalf of all whom he represented in the Divine presence. Identified with them as their head, he could not but be their advocate—could not but exert on their behalf a propitiatory influence. His whole history was broadly, deeply, grandly *human*, and set every thing human in a most attractive light. He represented it as worthy of the

most heroic efforts and the most intense sufferings, by himself enduring the one and making the other, and all this in the presence of Him who was all-alive to the influences thus exerted. Here, then, was intercession on our behalf not only of the most impressive *words*, but also of *deeds* the most significant and weighty.

Moreover, the bearing of what the Saviour did and endured in his great mission directly upon mankind, deserves to be most carefully considered and deeply pondered. His history is well adapted to arouse and excite. It is fitted to arrest and to fix attention. It brings us into the presence of unrivalled greatness and unmeasured grandeur. It presents a subject every way extraordinary—and extraordinary in a line along which it might be natural for us to move. For it is *human* worth, *human* grandeur, *human* dignity, which we are here encouraged to contemplate and to study. Now, there is nothing naturally so deeply interesting to man as man. We feel, when brought into his presence, that he is akin to us—the offspring of our own mother—whose blood was derived from the same fountain as ours, and who was nourished at the same breast as ourselves. He is ourselves projected—ourselves addressing us and exerting himself in our presence. And if he be greatly superior to us in native endowments and acquired resources—in his aims, methods, exertions and achievements—if he be far more intensely, vigorously, comprehensively human, rising far above us as a man, *why, then, he is more ourselves than we ourselves can claim to be.* All the elements of my personality, which are the secret of my worth and the foundation and substance of my history—which make me to my-

self an object of interest and respect and love, I find intensified in him. Whatever in myself makes me as myself properly dear to myself, manifests itself in him in larger measure and under a more attractive aspect. Why should not his presence arouse and impress me accordingly?

The bearing of such hints, so simple and elementary, on our relations to the Saviour, must be obvious enough. In him, whatever distinctly characterizes our humanity was raised to the loftiest height of truth, worth, beauty and dignity. He was emphatically *the Man*—most humanly great and greatly human. Every manifestation of himself was a powerful appeal to every thing human in us—to each of our heart-strings, however deep and latent—to every thing vital in our complicated structure. How could we fail to be deeply affected, greatly excited, thoroughly aroused?

Whoever may be thus moved, may well be expected to make the nature thus exercised and manifested the subject of profound thought, earnest inquiry, patient study. Its constructive principles and natural relations—its powers and responsibilities—its prerogatives, privileges and prospects, he could hardly fail diligently, resolutely and reverently to investigate. To this great subject he would feel impelled to address himself in the best use of whatever powers he might wield—of whatever resources he might command.—Now, it was *HUMAN nature* which furnished the basis for all the achievements and for all the sufferings which distinguished so greatly the Saviour's history—for every thing significant and illustrious in his official career. And that is the very nature which we ourselves have inherited—which is for every man the soul and sub-

stance of his own personality—the very pith and essence of his self-hood. Every man, as a man, is distinguished by the same constructive principles as entered into the Saviour, constitutionally and vitally. To these principles the Saviour was in every respect, and in the highest degree, true and loyal. His history furnishes for me a mirror, in *which I am reflected upon myself*—in which I may study myself as *human* to the greatest advantage and with the highest results. What I ought to attempt, and what I might achieve—to what heights of worth and dignity and blessedness I might ascend, is here most clearly and certainly and impressively set forth. What stirring encouragements are here afforded to the loftiest aims—the most magnanimous endeavors—to aspirations and exertions altogether heroic! With what resolution, hope and courage may I not enter on the grandest designs—may I not apply myself to the most arduous undertakings—may I not grapple with difficulties the most complicated and formidable! And shall I not thus be brought into deep sympathy and full coöperation with the Head of the Human Family—with him who most royally represents our common Humanity—who most fitly sways the sceptre over every thing growing naturally out of the nature of mankind, and who offers to save us by bringing us into the most intimate union and fellowship with himself? How can I help subserving the designs to which he was consecrated—engaging in the work with which he was occupied—employing the methods which he preferred—welcoming such toils and trials—such labors and sufferings as he was called to encounter? And shall I not thus avail myself of his presence and powers and resources—of every thing

redemptive in his character and history ? Thus shall I not be elevated to the full appropriation and enjoyment of the priceless benefits which belong to my birthright ? Thus shall I not exert upon my Fellows an influence truly and highly regenerative—adapted to raise them to self-possession—to their own proper place and office amidst the Divine arrangements and among loyal souls ? Thus shall I not so let my light shine among men, that they may see my good works and glorify the Father who is in heaven ?

How intimately his disciples are united to—are identified with the Saviour, may be inferred from a memorable declaration of the Apostle Paul. In writing to his Colossian brethren, he thus delivers himself : “ I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the Church.” A bold and impressive utterance, every way instructive. How fully must he not have entered into the designs of the Saviour ! How warmly must he not have approved of the methods which his Master employed ! How zealously must he not have seconded the motions which the Saviour proposed ! He labored and suffered according to the same principles and to promote the same objects. He joined the Saviour in exerting vicarious influences for the benefit of mankind. He threw himself “ arm and soul ” into the sublime enterprise with which the Saviour was occupied. He tried the efficacy of the atoning sacrifice by himself welcoming the Cross. He thus appropriated the benefits which the Saviour visited the Human Family to place within their reach. And must we not tread in his footprints if we would share in his reward ?

In providing for the welfare of mankind, however generously and fully, the Saviour is far enough from attempting to relax the natural obligations which bind them to the Eternal Throne. He would sooner assist in reducing the Universe to ruin. According to him, for any religious teacher thus to exert himself—to reduce in his inculcations in any respect and for any purpose the demands of the Divine Law, would be to exclude himself from Heaven. The law he describes most pointedly and warmly as the very basis to which, in promoting our welfare, we are to adjust ourselves—on which we are to build ourselves up in our hopes of heaven. To this he refers the inquirer who very gravely demanded by what method he might secure eternal life. “Keep the commandments,” was the all-luminous, all-significant response. Such of these as grow out of our social relations, he enumerated and reduced to a brief and comprehensive summary; adding a most fresh and pithy interpretation. And all this he sent home to the business and bosom of the inquirer so searchingly as to send him from his presence in embarrassment and tears.

Whatever might belong to the Law-giver, and whatever might be characteristic of the Saviour, were fitly and beautifully united in the great Nazarene. He was most magnanimously intent on restoring man to his natural worth and dignity and blessedness. To achieve this, he counted no labors too arduous—no sufferings too intense. To this design he devoted arm and soul—consecrated all his powers and all his resources. He offered to save the Human Family. Accordingly he insisted most earnestly and authoritatively upon obedience to the Divine Law, as altogether essential to our

improvement and welfare. As it is the foundation of our existence—the substance of our personality, our life and health—our strength and success must depend on our adjusting ourselves to its demands. It is the constructive Law of the nature we have inherited. How can we be ourselves or enjoy ourselves if we trample upon its requisitions? How can we be saved in opposition to the organic Principles of our own personality—in conflict with the essential elements of our self-hood? The Saviour offers to enrich us with all the privileges—to arm us with all the prerogatives “of the sons of God,” by cheering and encouraging and aiding us, by his life and by his death, in the exercise of *the filial temper*—in cherishing and manifesting the *spirit of loyalty*. His heroic labors and sufferings are a most touching and controlling expression of his regard for the Divine authority. How can we “come to him” for life—how avail ourselves of the results of his lofty mission while we refuse to live as he lived and suffer as he suffered? If the Divine Law was for him the fountain of life and joy, where else, as his disciples, can we fitly and effectively betake ourselves in providing for our welfare? The honors of the Law are consummated in the blood of the Cross. To be cleansed in the one, and to be obedient to the other, are one and the same result.

Thus the magnanimity, the generosity, the broad and comprehensive philanthropy of the Saviour have their origin in a deep-toned and all-pervading loyalty—in a most cordial and effective regard for the Divine authority. His overflowing and tender mercy gushes from the heart of his integrity and fidelity. His yearning compassion springs from his unbending, un-

compromising adherence to truth and justice. The Gospel is a full and authoritative assertion of the demands of the Law. To attempt in any way and for any purpose to magnify the former at the expense of the latter is the height of absurdity! Let us beware! If we venture to trample on our natural obligations, we must go elsewhere for countenance and protection than to the Messiah. He is indeed "mighty to save"—to "save to the uttermost." But "salvation" consists in our returning to our allegiance—in our adjusting ourselves to the Divine arrangements—in bowing to the authority of Him "in whom we live and move and have our being"—in our gratefully and obediently subserving his designs. The Divine Law is its basis. If we would share in the triumphs and glories of Christ, we must identify ourselves with him in honoring the requisitions of the Eternal Throne at whatever expense of labor and suffering.

And why should we hesitate to subserve his cherished designs by employing the well-selected methods which he commends? Is he not most worthy of our confidence and homage? Does he not offer us the choicest benefits on the best terms—on conditions every way worthy of our acceptance? Why should we hesitate? Oh! let us listen to his voice—let us "come to him"—let us cherish his spirit and imitate his example, that we may avail ourselves of his royal presence and redeeming power!